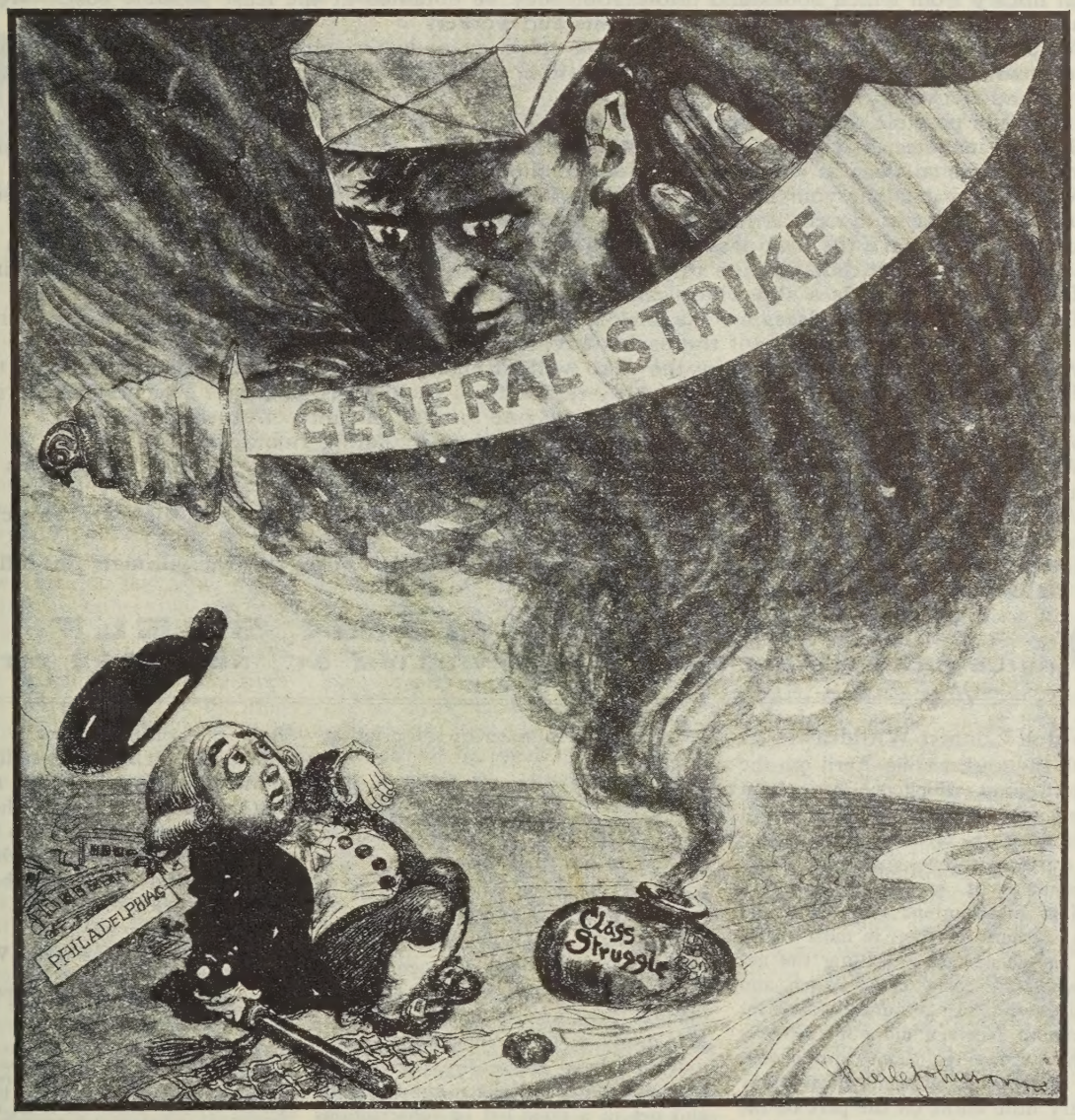
APRIL, 1910 FIVE CENTS

# WILSHIRE'S

"LET THE NATION OWN THE TRUSTS"




## THE FISHERMAN AND THE GENII

### A MODERN INSTANCE

**When the fisherman opened the vase, a thick smoke issued from it, which rose to the clouds and collected itself into a solid body which took the shape of a Genii twice as large as any of the Giants. The sight of this enormous monster was so terrifying that the fisherman wished to run away, but his fear was so great that he was unable to move.—*The Arabian Nights.***

# The Circulating Book Shelf

If we are going to work we must have tools.

Tools are weapons in the hands of those who know how to use them.

Books are tools.

A good book will cut its way through ignorance and the right book will make a Socialist nine times out of ten.

It is up to you and me to get busy with the tools!

From time to time people have visited our book room full of enthusiasm over results obtained from the loan of a good book or pamphlet to an acquaintance.

The results seemed so good for the small amount of work and money invested that it got us to thinking, and we finally evolved the idea of the circulating book shelf.

We would like you to start a shelf in your town. Where the towns are large you can divide up into sectional shelves. Our object being to establish a national library for circulating Socialism, there will be a central library from which books and information may be obtained at the least possible cost. We are also planning special courses in Socialism for students and workers.

A committee will be appointed to make a selection of books which will be especially useful for the shelves, and also to supply all necessary information. The Club is particularly anxious to interest young students and workers.

It is quite possible to start a shelf with one book.

Say, for instance, that you have just read an illuminating book on the economics of Socialism, which has made things so clear to you that you feel like shouting it from the housetops.

Now it may be that your next door neighbor has never taken the trouble to think about economics. He knows the present system is rotten, but that's about as far as he gets. Take this book that has done so much for you—mark the best passages and get your neighbor to read it. Don't let him return the book when he has finished it, but get him to pass it on to someone he knows who might also become interested.

The Club will provide a slip which can be pasted inside the cover of each book.

This slip will contain places for the shelf number, the name of the owner, the name of the borrower and space for remarks on the history of the book's circulation.

When a shelf contains ten books the Club will furnish a card system for keeping track of them.

The Central Library will expect a monthly report from each of its shelves. The best pointers brought out by these reports will be published in this magazine for the guidance of others.

We are anxious to get your personal opinion about the Circulating Book Shelf.

We want to know just what you think of the idea. We also want any helpful suggestions you can give us.

We believe that from the united efforts of small circulating book shelves that we can achieve big things in the way of spreading a better knowledge of Socialism.

If you would like to start a shelf send in your application at once, and we will mail you full information. Address applications to

**CIRCULATING BOOK SHELF**

**WILSHIRE'S MAGAZINE 200 WILLIAM ST., NEW YORK CITY**

## Watch Contest Withdrawn

With the week ending April 9th the Watch Contest which we have been running since the first of the year will be withdrawn. We will have given away thirteen watches, one each week. The amount of money we have received in subscriptions from each one of the winners has not, in most cases, come anywhere near equalling the actual wholesale cost of the watch and the engraving. In a number of cases the amount received did not even pay for the engraving. This means that these watches have been given away for very little effort on the part of the winners.

As we have said many times, it does not require a great amount of effort to win any of the prizes offered by WILSHIRE'S MAGAZINE. It is quite evident that "My Partners" will not work any harder for prizes than they will for the mere joy of working for Socialism alone.

Following is a complete list of the winners up to the time of going to press, with the number of subscriptions they secured:

| Week ending | Name of Winner | No. of Subs |
|---|---|---|
| Jan. 15 | Herman Rahm, Staunton, Ill. | 8 |
| Jan. 22 | S. R. Bozeman, Cordell, Okla. | 11 |
| Jan. 29 | Ralph Hollar, Winston, Ill... | 60 |
| Feb. 5 | J. H. Pride, Amherst, S. Dak. | 14 |
| Feb. 12 | E. L. Christ, Antwyne, Wash. | 8 |
| Feb. 19 | G. T. Nugent, Brockton, Mass. | 22 |
| Feb. 26 | O. E. Stallman, Chicago, Ill.. | 27 |
| Mar. 5 | James Baird, Marland, Kans.. | 16 |
| Mar. 12 | Tony Lombardi, B'klyn, N. Y. | 14 |
| Mar. 19 | W. K. Gold, Youngwood, O.. | 111 |

If you have any desire to win one of these watches, take a tip from me and get in a good list of subscriptions before April 9th. You may win one of them.

Terms are: A beautiful hunting case watch, 20-year gold filled, 17 jewel, Waltham movement, size 16, engraved with the Arm and Torch and motto "Socialism the Hope of the World," will be presented to the person who sends in the most subscriptions on the contest during each week until April 9th. It is necessary, if you wish to enter the contest, to notify us to that effect. To each person sending in eight subscriptions we will give a beautiful watch fob engraved with the same design, no more than one fob to any one person. In case of a tie, the value of the prize will be divided between the persons so tied.

### From Some of the Watch Winners

R. A. HOLLAR, Williston, N. D.

I received the gold watch I won as a prize in the sub. contest. It is a little beauty and I thank you very much for it.

HERMAN RAHM, Staunton, Ill.

Yours of Feb. 28, advising me that I had won the watch offered for the greatest number of subs. in one week. When I entered this contest my only object was to get the watch fob offered to every one who sent in eight subs., therefore, you can imagine my surprise to find I was the only one with nerve enough to enter and win the watch. I received the watch today, and it will always be prized by me as the easiest thing I ever won. I thank you for the watch from the bottom of my heart.

J. H. PRIDE, Amherst, S. Dak.:

When I sent in those fourteen subs, I did not expect to get a watch for them, and thought if I did, it would be some cheap timepiece, but when it arrived, it was certainly an agreeable surprise. It is undoubtedly a very beautiful present, for which I thank you a thousand times. I wish I was in a position to get you a hundred more subs, not only from gratitude, but also because I think your paper makes splendid food for the public mind.

"LET·THE·NATION·OWN·THE TRUSTS"

# WILSHIRE'S

GAYLORD WILSHIRE
-Editor-

Vol. XIV No. 4 NEW YORK, APRIL, 1910 Price, 5 Cents per Copy

# Enter—The General Strike

WHATEVER be the immediate result of the ominous conflict now raging in Philadelphia: whether the local Traction and general capitalistic interests of the city are victorious or defeated—there is every reason to believe that this somewhat unexpected revolt of the workers marks a new point of departure, which will definitely and strongly affect future struggles between labor and capital. A hitherto untried method of warfare—the general strike—has for the first time in America been adopted by the laborers, and assuredly it will not be the last.

It is worth noting that the adoption of this method was in no sense due to any systematic advocacy of the theory of the general strike as a more efficient weapon in the war of the classes. It was rather the result of the inspiration of the moment than a decision reached through a deliberate process of reasoning. The local situation seems to have furnished the proper conditions that called forth the general strike as a logical result.

Given a public service corporation cordially detested by the populace it exploits, a corporation that has shown itself autocratic, tyrannous and deceptive in its dealings with the public; add to this the fact that the mayor and higher city officials are themselves among the most important stockholders and controllers of the hated corporation, and it can readily be seen why these unusual conditions evolved an unusual form of opposition.

During the great street car strike in New York several years ago, if, let us say, Mr. Belmont had been Mayor of the city, and Mr. Thomas F. Ryan Police Commissioner, and the municipal offices of the city generally filled with Traction capitalists and stockholders, it is quite possible that a general strike might have resulted. It is much safer for the capitalists to use the professional politicians as their representatives in the city government, and throw upon them the burden of maintaining "law and order," than to directly occupy the official seats themselves.

However, once it is admitted that an irrepressible class struggle exists in the very nature of our industrial society, it is idle to speculate on the so-called mistakes of either side in the conflict. Whether the general strike can be ethically justified or not, makes not a particle of difference. It is as useless to denounce the Philadelphia capitalists for their blindness, obstinacy and brutality as it is to accuse the workers of maliciously crippling the industries of the city by a general stoppage of work. Complaints about the injury done to the "innocent public" are equally beside the mark. All are directly or indirectly interested on one side or the other.

We strongly incline to the view that the Philadelphia episode is but the preliminary skirmish in a tremendous and nation-wide struggle between labor and capital, that has been a long time preparing and is now ready to begin. It is worthy of notice in this regard also that the workingmen of Philadelphia instinctively feel that in this struggle the organized labor of the city is fighting for its very life, and the suggestions that at this juncture are pouring in from all sides, that in case of necessity the strike should be extended over the state and ultimately the entire country, shows that the feeling of the Philadelphia workingmen is shared by the workers everywhere. When the entire situation is carefully considered, when due regard is had to the growing intensity of the struggle for markets, and the necessity of reducing the standard of living for the American workers, so that our capitalists may be able to successfully compete with the cheaper labor of their competitors, while at the same time the cost of necessaries of life is going up by leaps and bounds, it is not difficult to perceive the outlines of the coming mighty struggle on the economic horizon. Labor has met the emergency at the very beginning, by abandoning the old and outworn methods of orthodox trade unionism. It has definitely broken from the policies of such leaders as Mr. Gompers and John Mitchell, not because of Socialist criticism and agitation, but rather because it feels the impossibility of dealing with the situation by the old methods. In the present situation, Gompers plays no part whatever nor was his advice and counsel for one moment sought or considered. The struggle between labor and capital is, without doubt, entering a new phase.

Labor unionism of the old type has apparently no future before it, and will have no function in the more or less anarchic struggle that lies ahead. Its real part in the march of progress after all lay, perhaps, in its social utility as an important factor in the steady elimination of the smaller capitalists, its "exactions" and "extortions" being peculiarly disastrous to the exploiter with limited means of production. The growing intensity of the class struggle manifested by the resort to the general strike, tends to leave it abandoned on the road of progress, its principle of the identity of interests between capital and labor no longer finding any support among the workers.

It may also be admitted that the Socialist propaganda has not sufficed to cope with the situation, its educational work in the political field having apparently failed of preventing the class struggle taking the form of physical force. None the less, however, it must and will proceed with the work of education. It may be true that the workers of Philadelphia would not have been compelled to resort to what may prove the beginning of a civil war, had they listened to the message of the Socialists, but the past cannot be undone. We know that the ultimate outcome—the social revolution that shall usher in the Co-operative Commonwealth—is certain, though the method of reaching that goal is not determined by us, but rather by social and industrial forces outside the control of capitalist, laborer or Socialist agitator.

# In Stricken Philadelphia

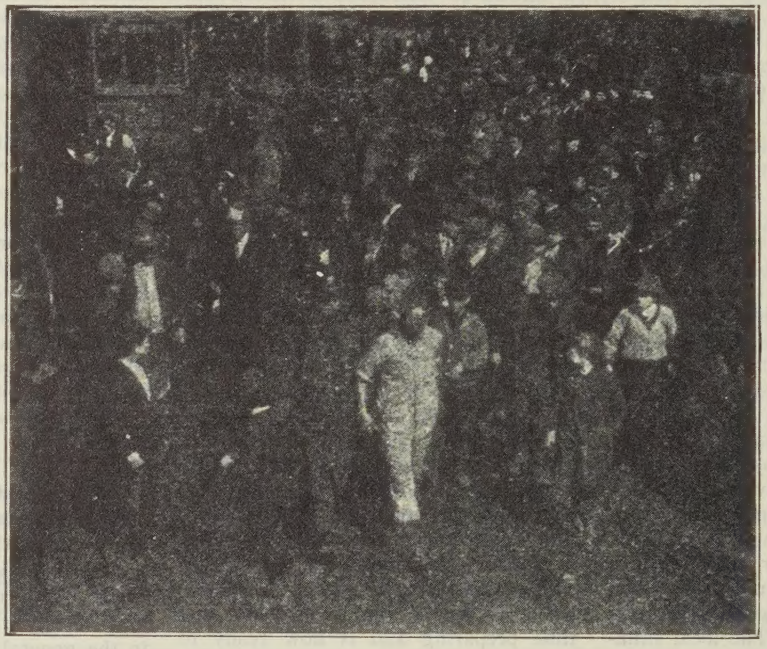
A STRANGER rambling casually through the streets of Philadelphia about the middle of last month, unless particularly observant, would not have noticed many surface indications of the great struggle being waged between local capital and labor. Active hostilities were not in evidence, the populace having been clubbed into seeming submission some time before. Street cars were running with fair regularity and in the business parts of the city at least seemed to be comfortably filled. There was, however, a marked diminution of transportation engaged in the carriage of goods, and a considerable increase in the number of police officers and other uniformed persons entrusted with the duty of preserving the peace. Otherwise there was little externally to show that the city was in all probability on the brink of the most momentous conflict in its history since it issued to the world the famous Declaration of Independence.

And yet the industrial life of the community was practically paralyzed. More than one hundred thousand workers at that moment were idle. Hundreds of factories and plants of all kinds were closed down and hundreds of others operating with diminished forces. While the general strike was far from complete, it was none the less a situation with which no American city had ever before been confronted, and the general uncertainty and suspense as to what the immediate future might bring, while universally felt, was perhaps most pronounced among those upon whom had been thrust the direction and control of the situation from the side of the workers.

From the capitalist camp came no word, hint or suggestion of future policy. The autocrats of the city, the unpopular Mayor and the still more detested "Director of Public Safety" were both silent and inaccessible. They had nothing to say and were saying it. There was "nothing to arbitrate," and therefore no need of further public discussion in the press or elsewhere. "Law and order" would be maintained as heretofore. There was no need of speaking softly, but the big stick was always in evidence.

Both sides were "marking time." In the camp of the workers there was much apprehension for the immediate future, and on the whole a pessimistic spirit prevailed. This general strike was a new and untried weapon of which none had learned the use, and there was little time to learn. It had not been deliberately prepared, nor had there been any systematic arrangement agreed on beforehand in regard to it. Six months before, a labor leader had threatened it as a last resort in a previous strike of the Traction employees, and now that the same conflict had again appeared, he felt that it was up to him to make his threat good.

The situation bears some analogy to the Oriental myth of the magician who by his incantations succeeded in raising the devil, and then discovered that he could neither lay nor control the fiend. It is fairly certain at the present writing that the general strike in Philadelphia is by no means under the effective control of the labor leaders and strike committees of the city, and that the latter have practically no system and no facilities for intelligently directing it.



A Riot Scene in the Kensington District.

In response to the call, thousands of workers, organized and unorganized, promptly abandoned their jobs, but there is certainly little knowledge among the labor leaders as to the reliability of these masses of strikers or how far they can be depended on as a permanent asset until the close of the conflict. So far, some have returned to work, while others, obeying the call, about offset them. But there are everywhere persistent rumors of defections to come, which can neither be positively contradicted or verified, but which serve to keep the strike leaders in a constant state of uncertainty and apprehension. There is no competent information bureau, no systematic method of getting local information, no center from which the strike committee can get a comprehensive and instantaneous view of the situation at any given time. And at the very time when matters have reached such a critical point that scores of thousands of workers may decide to resume work as suddenly as they abandoned it, there is no way of telling to what extent the workers throughout the State will respond to a call to extend the strike, it being left to the last moment to discover their willingness or unwillingness by taking a vote of their membership.

Of course the strike committees and labor leaders cannot very well be held responsible for this condition of affairs, and they are doubtless doing the best possible under the circumstances. It has long been contended theoretically that the success of a general strike is absolutely dependent on the highest attainable perfection of organization beforehand, so that all possible eventualities will be provided for in advance once the strike is called, and certainly this condition has not been attained either in city or State.

There may be sufficient solidarity among the workers in many cities to assure a ready response to the call for a general strike, but insufficient to sustain it when once called, and we fear very much this is the condition in Philadelphia.

On the other hand, the capitalist's sense of solidarity is almost certain to increase during the conflict. The Traction Company was bitterly hated by thousands of business men, and its obstinate stubbornness condemned in forcible language, as causing the ruin of the city's industries. But as the conflict continues, the class-consciousness of the business element reasserts itself. They instinctively recognize the broader aspect of a struggle between labor and capital and naturally tend to range themselves on the side of the latter. They may still dislike the Traction Company and condemn its attitude, but they hate the strikers still more, and their hatred increases as the struggle proceeds, being gradually transferred from the Traction autocrats to the strikers.

Such was the condition and apparent tendencies of the situation in Philadelphia about the middle of the month. By the time this issue reaches our readers, more developments will in the ordinary course of events have taken place, and what they may bring forth is a matter of speculation. It is easy of course to say that the decision for the general strike was hasty and ill-considered, and the attempt to use it altogether premature, but such criticism has little value. In a certain sense every method employed for the first time is a premature attempt, but sooner or later new weapons must be tried in the conflict between labor and capital, even if at first failure seems probable. And in a still larger sense the weapons used by the workers are not altogether a matter of deliberate choice, but rather of necessity.

(*Continued on page 9.*)

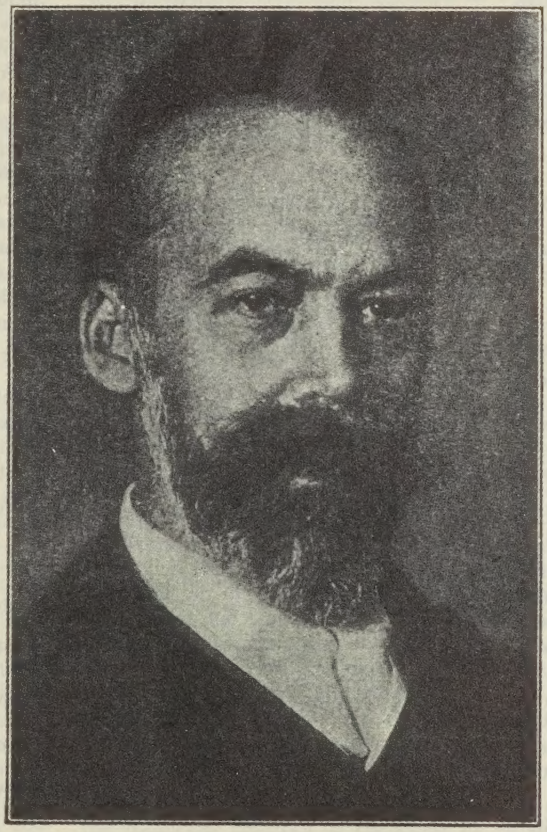
# The America of Lincoln

*By* GEORGE D. HERRON

I HAVE lately been reading one of the greatest of modern books. It is a book about the country of Lincoln, and is called "The Valley of the Shadows." Its author is an English musician, whose early childhood was spent in the country of which he writes. His name is Francis Grierson. It is a great prose-lyric Mr. Grierson has written—one of the abiding books of literature; one of the rarely vivid and truthful pictures that words have painted. The book is Greek in its purity, worthy to stand besides Xenephon or Thucydides. Or he has told his story in some such manner as Luke the beloved physician tells his story of Jesus, and of the Christian springtime. He has set forth the soul of the America that Americans do not yet know. It is about this America, in which and of whose people I was born, that Mr. Grierson's book has set me thinking.

And there is an America that Americans do not know. It is the America of the middle rivers; of the regions embraced by the two great arms of the Ohio and the Mississippi, and spreading out below the Missouri; and more especially of the lands that lie before and beyond the Wabash—the counties of Indiana and the prairies of Illinois. The peoples beside the Wabash and the Sangamon were ever the most characteristically American. New England was never other than what its name indicates. But the peoples of the Wabash and of Illinois were as different from New England as New England is different from Provence. Here, in the bosoms of these prairies and beside these rivers, was the incipient soul of America to be found in the early years before the Civil War; and here it now sleeps. America is not a nation yet: it is only a mob—a mob of conflicting capitalist interests and their slaves. But when this mob becomes a nation, when the New People emerges from the American melting-pot into which the tribes of the world have been cast, the living soul thereof will rise from along these middle rivers—where it slumbers so long and deeply, or but stirs to troubled dreams. If America becomes a distinct spiritual being, that being will proceed from the life and love of these earliest westerlings, enlarged and enriched by the vast and varied Slavic and Latin elements of our more recent populations.

These were the romance-peoples of America. In their lands of malaria and mysticism, of ferocious feuds and kindliest fellowships, entered whatever we have had of the ancient chivalry. The first settlers were from France. They were the ardent devotees of religion; or else they were the exiled devotees of the sword, or of fair women, or of statecraft, or of intrigue and conspiracy, or of other dissipations of the old noblesse. While the English were establishing themselves along the Atlantic, the French were making Vincennes-on-the-Wabash their gay little stockade-capital. Even up to a few years ago French was still the language of the older parts of Vincennes. The Wabash valley, and the counties of Illinois that parallel the river's course, have always crudely preserved somewhat of the blended devotion and gallantry of old Catholic France. But though their influence was permanent, the French were few among the final settlers. The focal geographical points of the French missionaries and explorers became the radiating centers of the frontier families that came from Scotland, Ireland and England by the way of the Virginia mountains and the Kentucky meadows. The English and their language were predominant of course; but they were not the English type that Massachusetts knew, and that made the traditional mind of America. It was rather the descendants of Cavalier England that poured into these settlements. They were often ignorant and impoverished. They were sometimes lawless and superstitious. But in them whatever was left of the old romanticism was resurgent. Its ways and weapons were rude, but the romanticism was there; and there, in distinction from the Puritan thought of life upon the Atlantic coast, was life still looked upon as a quest. It was there also, as at Paris in the beginnings of the Great Revolution, that the human spirit refused to be bound.



Dr. George D. Herron.

Then with all the superstitions of these peoples, with all the wildness of their religious revivals, with all their high and habitual melancholy, with all the mysticism that pervaded their actions as well as their words, there went a shrewd rationalism. Their lives were ever expressive of a strangely mingled intuitionalism and scepticism. They were as realistic in their habits of thought and action as they were religious in feeling. It was from them that Lincoln came, who was their true word and flesh—the word and flesh of what they are, as well as of what they were. And it is Lincoln who reveals, though unto a blind nation, what the real and yet unrealized nation is.

This America of the Wabash and of the Illinois prairies is much more akin to Saint Francis and to Dante than to John Hancock and the Adams family; is much nearer to Isaiah or to Omar Khayyam than to the comfortable merchant-minded Boston that took to literature in Hawthorne, Emerson and Lowell—for New England literature was always a disguised Puritan theology; always a masquerade of the essentially immoral Puritan morality. There is vastly more kinship between the Wabash and the Arno or the Euphrates than there is between the Wabash and the Connecticut. There is as much of Provence or Persia in the prairies of Illinois as there is of New England. The spirit of the first peoples of these middle rivers was the spirit of wide spaces, of great breathing places, of unfettered human being.

But perhaps the most underlying element in their life was the sense of neighborhood. I am not sure but what this was their chief distinction. I am sure that in this the settlements of Illinois and Indiana stood in strong contrast with the anti-social spirit of the Puritan settlements. These frontier families had their strifes, their feuds, their guerilla wars; and not infrequently were there murders among them. But the sense of neighborhood was never absent; while their attitude toward the guest with whom they had once broken bread was much like that of the Arab. Each family was moved by an inner necessity for ministry to the other families of the vicinage; and the vicinage, in these days, meant a wide circle of territory; one's intimate neighbors might be miles away. By this sense of neighborhood, begetting a spirit that was at once intensely individual and widely social, these communities repeated some of the characteristics of the early Christians and the first Waldensians.

This real America has passed from the memory of the living. I have said that it sleeps—and who knows when it will awaken? Nor was it ever the manifest mind of the nation. It flowed high, for one great moment, bearing Lincoln upon its crest. But then it ebbed again. The Civil War left not only the youth of America under the sod: it buried the soul of the nation as well, at least for a long time. It was the Puritan, not the prairies, that formed the nation's moral and mental habits. And the Puritan still rules the land. Into our dark-omened present, into our terrible capitalist society,

(*Continued on page* 8.)

Established 1900
WILSHIRE'S MAGAZINE
Published Monthly by
Wilshire Publishing Co.
200 William St.
New York City
GAYLORD WILSHIRE
Editor

Subscription 50 Cents per Year. Club of Eight 25c. per Year.

Wilshire Publishing Co. Incorporated under the Laws of the State of New York.

GAYLORD WILSHIRE.....President
S. M. WALLING.....Vice-President
WM. H. LEFFINGWELL.....Sec'y and Treas.
JOSHUA WANHOPE.....Managing Editor

Entered at the New York Post Office as second class matter.

Vol. XIV APRIL, 1910 No. 4

A LITTLE more than three years ago, before the Get Together Club of Hartford, Conn., Professor Thomas Nixon Carver of the Chair of Political Economy at Harvard University, and Gaylord Wilshire, proprietor and editor of this journal, held a joint debate on Socialism. Wilshire, of course, attempted to demonstrate the certain coming of Socialism as a result of the development of our industrial system, a conclusion which Professor Carver strenuously denied; he saw no tendency whatever in that direction—the Trust development did not tend to greater concentration — competition, though at times seemingly eliminated, would reassert itself and continue indefinitely—there was no future for Socialism, etc., etc.

Since then Professor Carver has received his economic sight—partially at least. Glancing over the papers recently, the following press item attracted our notice:

Boston, March 7.—That Socialism is surely coming; that the times, economically, are out of joint, and that the tactics of the capitalists are digging the grave of the present system, were statements made by Prof. Thomas N. Carver in a public address, which are causing much discussion here to-day.

Professor Carver denied that the trusts were the product of orderly evolution. They were caused, he said, by a monopoly of distributive means, not production, and he challenged proof that the trusts have ever lowered the cost of production of a single article as against the output of individual concerns.

"To-day," he said, "it is generally understood that the unskilled laborer is the victim of the capitalist. This is due to the unequal distribution of the worker. We have the unskilled laborer, the capitalist seeking investment, demand for goods, and land seeking employment. What we lack to-day is the skilled business manager able to take the four units and utilize them. We are now seeking to remedy this unequal distribution by education."

Assuming that Professor Carver's utterances are correctly reported above, he must evidently base his belief as to the certainty of the coming of Socialism, on the assumption that what Mr. Mallock calls the "ability" of the capitalist is failing and cannot be restored If this is so, it is evident that the statement that we cannot find "the skilled business manager able to take the four units and utilize them" is about the same as admitting that the task is impossible—which it most certainly is, under our competitive system. It is a somewhat round-about way of reaching the conclusion of the inevitability of Socialism, but, though it carries with it some apparent contradictions and confusions, is essentially the Socialist position; the capitalist, despite his "ability," cannot possibly carry on production under our present system indefinitely. To transform this into lack of ability alters nothing—the result is the same.

Professor Carver is to be congratulated on the decided progress he has made in the last three years. He has in his own peculiar way discovered a very important truth, which, we have no doubt, he will be able to expound more clearly as time passes.

IT is very questionable if anything is gained for the Socialist cause by branding millionaires and very wealthy persons as "robbers."

Mr. Joseph Fels, a very prominent Single Taxer and himself a millionaire, recently made this confession publicly as regards himself and his fellow millionaires, presumably in the interest of Single Tax theories, but though such an incident is a very rare occurrence, it has seemingly secured little consideration beyond leaving the impression that Mr. Fels is an eccentric person, who should not be taken too seriously.

When the time comes to establish an economic system under which the millionaire and multi-millionaire will be impossible, the real reason will not be a general conversion of the public to the idea that they are robbers, and should on that account be suppressed, but rather that the system that produces them has itself become impossible, though it is quite likely that the "robber" charge will be extensively used as an apparent pretext.

What is now happening politically in England is a case in point. The decision to tax the landed property of the aristocracy carries with it the apparently brand-new discovery that landed proprietors are "parasites," fattening on an "unearned increment," and in the popular mind this is sufficient to explain the determination to tax them. The real reason, however, is that the money is imperatively needed and there is nowhere else to get it. The workingmen can yield very little more in the shape of taxation, and the industrial capitalists are not likely to tax themselves when they find they have power enough to make the landed interests pay up. The discovery of the "robber" theory and the "unearned increment" is merely an auxiliary argument to help in securing the popular assent.

The capitalist has little to fear so long as he can continue "robbing" the workers. It is, on the contrary, when he can no longer "rob" them, because he cannot provide them with jobs, that his finish is in sight.

THE announced decision of Mr. Rockefeller to devote his enormous fortune of more than a billion dollars to establish what might be described as a "doing good" trust, has been received with such universal approval, that it is not unlikely to become a general tendency among our very wealthy citizens. While we object to "paternalism" in our government, we seemingly expect it from our billionaires. While we would not for one moment countenance the taking over of Mr. Rockfeller's property by the nation to be used for the general welfare, we seem to think it an excellent thing if Mr. Rockefeller voluntarily donates it for the same purpose. This is undoubtedly a recognition, though an unconscious one, of the growing conception of the social character of wealth.

It is palpable enough, however, that this particular donation or others of a similar kind that may follow, will have no effect whatever in checking the industrial evolution that is making steadily for Socialism. The funds for the various proposed beneficiencies come from income bearing securities, from investments of capital, and can only be realized from the continued exploitation of hundreds of thousands of workers in the various Standard Oil industries.

What Rockefeller does with his money is not important. It is the method of its accumulation that is really significant, and the method has not been changed in the least. The very most that can be claimed for the benefaction is that it enables Mr. Rockefeller temporarily and inadequately to evade the ever troublesome question of how to re-invest a continually increasing surplus. But that it will have no effect whatever in checking the process of concentration or the march toward monopoly is indisputable. There is no permanent system of "Benevolent Feudalism" possible as an outcome of the Trusts. The "abolition of poverty" which is said to be Mr. Rockefeller's ultimate aim, is only possible through the abolition of capitalistic exploitation, a method which Mr. Rockefeller's scheme leaves not only unchanged, but utilizes as its actual foundation.

A SERIES of anti-Socialist lectures was recently begun in New York with the approval of Archbishop Farley, the lecturers being priests selected from the Catholic University. The first of the series was given in the Cathedral College by Father W. J. Kerby, who lectured on "Private Property and Socialism" to an audience of about twelve hundred, many of whom were Socialists who were attracted from curiosity. The general opinion of those who attended the initial address, was that the whole procedure was rather too trifling and inconsequential to merit any special attention from Socialists, and the addresses delivered since have seemingly supported that view. Several local papers, notably the *World,* invented a "disturbance" at the meeting. In commenting on this mendacity, *America,* a very high class Roman Catholic publication, denies pointblank the occurrence of any disorder either inside or outside the meetings or any interruption of the speakers.

However, the editor of *America* seemingly expected something of the sort as may be gathered from the somewhat strange conclusion of his editorial note on the subject. He says:

> Catholics, however, sometimes are partially responsible for such disorders. They do not know the malice of Socialists, and hoping for their conversion, invite them to a conference. These accept the invitation, expecting to convert their hosts by confounding the lecturer. In a western city a parochial society of young men invited a priest, a professor of Ethics, to address them on Socialism in their parish hall. When he stepped upon the platform he saw to his surprise the front benches occupied by a compact body of men *bearing all the external marks of the demoniac.* The young men were not to be seen. In their simplicity they thought they had done a good work by collecting all the Socialists in the neighborhood, who were nothing loth to come in. Fortunately the lecturer did not lack courage. He went through his task. But from the beginning his lecture was accompanied with a running commentary from the front benches, and interrupted with contradictions, the usual charges of ignorance, insults and clamor.
>
> Three morals may be drawn: First, don't invite Socialists to Catholic meetings, *as the devil within them will break out.* Second, if a lecturer is to address Socialists, let him know beforehand, and have sufficient material force to compel these to be as decent as possible. Third, learn from what has happened, what tyrants Socialists will be, if ever they get the upper hand.

In like manner, three morals may be drawn from this. First, that the lecturers have no hope of converting Socialists by their work. People who "bear all the external marks of the demoniac" and in whom the "devil" is likely to break loose at any moment, are hardly amenable to argument. Second, that the real object is to scare Catholics away from the consideration of Socialism, and to effectively stop their ears against Socialists by the old mediæval trick of representing them adorned with figurative hoofs, horns and tails. Third, that this particular move, far from being an attack on Socialism, is strictly a defensive one. The real attack has yet to come, and when it does it will not take the shape of open debate on the public platform. Possibly that "sufficient material force" that the editor of *America* feels so desirable may be considered much more efficacious in the future struggle with the "demoniacs."

SEVERAL times during the last two years, editorials have appeared in this journal, dwelling on the probability of war with Japan, that nation being compelled to oppose American control and possession of Asiatic markets. During all this time our great officials, diplomats, bankers and other public men were asserting the utter impossibility of such an occurrence.

Among those who most strongly scouted the notion of war taking place with Japan was Jacob H. Schiff, the prominent New York financier, and head of the great banking firm of Kuehn, Loeb & Co. At the time we were writing these editorials, Mr. Schiff attended a banquet at the St. Regis given in honor of a great Japanese official, and in his after dinner speech declared that the thought of war between Japan and the United States could only be conceived by a stupendous stretch of the imagination.

Since then Mr. Schiff has managed to stretch his imagination not only far enough to conceive the possibility of the thing he then denied, but to actually deliver himself of a public warning that war seemed inevitable between the two nations.

At the afore-mentioned banquet, apparently confident of permanent peace between the two nations, he addressed the following remarks to the guest of the occasion and the assembled company:

> Even though we build great fleets and send them round the world; even though we maintain a large navy—and it is right that we should do so to preserve the peace of our own hemisphere—those battleships will be sold as old junk before the peace between the United States and Japan is broken. Our only struggles will be peaceful struggles for the commerce of the world. Although we have no open door policy here, so long as you maintain an open door policy there will be no disturbance of the peace between us.

It seems incredible that a man of Mr. Schiff's ability could delude himself into a belief of the possibility of "a peaceful struggle for the commerce of the world." To speak plainly we have no idea that he did really so delude himself; he was merely "jollying" the Japanese official. When this war actually occurs, we will almost certainly hear from hundreds of our public men to the effect that they knew all along that such a conflict was inevitable since the conclusion of the war with Russia five years ago.

THERE are a considerable number of persons who insist, and probably with complete sincerity, that Socialism would make much more progress were its ideas taught without specific mention of the word Socialism. The name itself arouses unnecessary prejudice and distrust. In like manner such terms as "materialistic conception of history" should be "softened down" to "economic interpretation," as the word "materialistic" is of bad odor and carries with it a suspicion of atheism and general opposition to religion. The use of "economic interpretation," though it means exactly the same thing, avoids this suspicion and will be accepted where the other term is rejected.

How little truth there is in this idea may be readily seen by an incident which occurred recently at the meeting of the National Educational Association at Indianapolis. Professor J. H. Robinson, of Columbia University, had made a plea for the re-writing of history for children from the point of view of industrial development. "Industrial development" is even a less suspicious term than "economic interpretation," but it was not suffered to pass unchallenged.

Superintendent Maxwell of New York City Schools objected promptly on the ground that such teaching would lead to Socialism. He declared that he didn't want any ism taught in the schools—neither individualism nor Socialism. In giving his idea of how history should be taught in the schools, he is thus reported:

> "Teachers are sometimes blamed for teaching the history of battles and political struggles and wars. The teachers are not to blame, for battles and the like are the only subjects which are treated in such a way as to be understood by the child. It is more valuable to the child to study Abraham Lincoln than the causes of the Revolutionary War; it is more important to study the history of great discoveries and inventions than the evolution to bronze from the stone age. The high school boy and the artisan of the country should study the heroes of the battlefield and the captains of industry."

Mr. Maxwell's denial that he wants individualism taught in the schools may seem somewhat ambiguous in the light of the above, but he can't be fooled even by such an apparently harmless phrase as "industrial development" to say nothing of "economic interpretations" and "materialistic conceptions." And the class for whom he speaks are not to be fooled either.

## The America of Lincoln

(*Continued from page 5.*)

into its unclean and degenerate Puritanism, the real America has disappeared. It will not reappear, the nation will not have a soul, until the last of Puritanism is dissolved in a social humanity.

It is true we have made much of Lincoln. We have made his name a popular asset—a fund upon which the needy may draw: the maker of sounding rhymes, the vagrant editorial writer, the ignorant preacher, the obscene politician. But all that is because we have not understood him. America has enshrined Lincoln without in the least knowing him. Even while his name is the nation's most familiar glory, he is as a stranger in a strange land. Into the wide habitations of this man's soul, his own generation did not enter, and far from his thoughts are the thoughts of the generation after him. We have linked up his name with that of Washington and other patriots and national saviors; yet he had no part nor lot with these. Nor had he any portion with the Puritan; Lincoln and the Puritan are but the antithesis of each other. The American books about him are but superficial chronicles, or vulgar dreams of the scribblers. Purporting to be biographies of Lincoln, they have been written by journalists or lawyers who knew as little of the man of whom they wrote as they did of the dwellers of other planets. The only at all interpretive biography of Lincoln—and by far the best—has been written by a Quaker Englishman, Henry Bryan Binns.

Lincoln was one of those mysterious personal forces that bring with them the silences from which they come; that tarry a little while upon an earth that really never sees or hears them; that light up the thick darkness for the moment they are here; that remain inscrutable to the end; and that go back into the silences without any man knowing whence they come or whither they go. They come, they go, as if earth were a momentary halting place upon a long quest. They are always the supreme national types; and they are always essentially unknown by the nations to which they come—either glorified by the nation's rejection, or falsified by its acceptance. Yet always are they so much more than this. They are universal types as well—more infinite and unsearchable than the heavenly spaces. As one of these, Lincoln looms across the centuries, above racial changes and the shifts of nations, belonging at last to no time, to no special people. He is more akin to Aeschylus or Beethoven, to Moses or Mohammed, to Jesus or Mazzini, than to those whose names we commonly set beside his own. He differs from each of these of course, as these differ one from another; but he is of the same mystery, the same power, the same glory. We may think of him as the greatest mystic who ever took to politics. He did not show what he saw, nor the way in which he walked. There were many things he might have revealed; but he knew the world would not bear them. He said but little of what he really thought; and the little he said was as if by accident, flashing from the clouds that enveloped him.

Of course Lincoln was more than this. It is true that he was mystical. There were abysmal broodings in his soul. No one ever really knew him. But he also possessed the sceptical intellect. His was the mind that refuses to follow its intuitions until they have stood the severest examinations of reason; until they have been tried before the jury of common fact or past experience. It is this duality of great personalities, housing what is essentially the scientific faculty in the same mind with the intuitional sense, that constitutes their spiritual tragedy. It was the tragedy that ran red in the souls of Aeschylus and Jesus, of Beethoven and Mazzini, perhaps of Shakespeare and Leonardo. But in an extraordinary degree did Lincoln combine this immense and profound mysticism with the keenest and shrewdest powers of reasoning. And to some extent he harmonized the two. He knew how to choose the moment, the method, and the available man. He knew how to use the exact word, the sure symbol; and he knew when to speak, and he knew what to leave unsaid, and he knew when to keep silent. In the best sense, America had never had so practical a politician, and never so far-seeing a visionary. And when he died, the heart thus stilled, was the bravest and wisest that ever beat out the world's political redemption.

And what he said, and what his life meant, has had no actual bearing upon our subsequent national development. To truly say this, one has only to glance at the uninterrupted decadence that has proceeded since his time. The declivity down which the Gadarene swine precipitated themselves into the sea was not so steep as is the descent of the nation from Abraham Lincoln to Theodore Roosevelt. It is not merely that we have taken a brutal coward for our present hero; it is that we thus reveal ourselves a brutalized and cowardly nation. It is that this hero, the most deceptive and degrading personal force in our public life and history, has carried the nation in the hollow of his hand; and that he may do so again, when he returns from the joy of his African slaughter. It is fitting, thus, that William R. Hearst and Dr. Lyman Abbott should be our champions of morality and religion.

The nation has fallen on flagrant times. We are deep in political decadence. Doubtless the world has never known such moral pretentiousness, such worthless bombast, as the America of the present day presents. Probably there has never been such brazen and unashamed hypocrisy, such inadequate and insincere professions of reform, such spiritual rottenness, such inclusive corruption of the human soul. In spite of the criminal character of our municipal and state and national governments, in spite of the increasing brutality of our public life, in spite of a suppression of free speech that will soon place us behind Russia, we still boast ourselves the great free nation. And we impose the falsehood upon Europe. But in no nation of the world is there so little freedom for the human spirit, so little intellectual integrity, so little moral initiative, as in America. The Puritan blight is indeed upon the land. The real America, the America of Lincoln and the middle rivers, the America of the pioneers and the prairies, is in the tomb. Or let us say that America is unborn.

But the real America will come unto birth at last. We shall have a harsh and terrible capitalist culmination. We shall have the Empire we want, with Caesars more ruthless than Rome ever knew. Our economic machine, and its inevitable political form, will prove the most destructive of historic tyrannies. The new Dark Ages, spreading from America, may envelop the world. From America will proceed the great catastrophe, the breaking up of what we call civilization. But there will arise a new America, a new human type. It will be the America that we Americans do not now know—the America whose seed is the frontier people of the first west, whose sign is Abraham Lincoln, and whose fulfillment will be a commonwealth that is at once economic and social and spiritual; a commonwealth that is the living synthesis of inclusive association and unhindered individual liberty.

---

## Salvation Through Jobs

OUT of the recent controversy over the refusal of the Pope to receive Mr. Fairbanks comes a number of charges against the Methodist Society in Rome of attracting converts by the promise of money and jobs. One such incident related by *Current Literature* (quoting from the *Tablet*, an English Catholic organ) may be worth consideration in this regard.

One Roberto Palazzi, an Italian workman, a native of Nemi, with his wife and four children went to Rome seeking work. Roberto was an ordinary good Catholic and his family likewise. He was unsuccessful in finding work and with starvation staring him in the face, some one directed him to the Methodist Society, telling him that they would supply him with money and work if he declared he would join them. Roberto approached the Methodists, who promised him work on condition that his wife and children, as well as himself, became converts. He consented and went home and told his wife, who was so horrified by the prospect of becoming a Methodist that she went to the Superioress of a religious community and laid the case before her. This lady at once communicated the facts to a local "Society for the Preservation of the Faith," which in turn got busy and provided Roberto with a steady job of sweeping out the front yard of an hospital. The ultimate result was that the Methodists lost six prospective converts.

The *Tablet*, while denouncing the tactics of the Methodists in this instance and gloating over their defeat, overlooks the fact that the method taken to hold Roberto to the ancient faith was exactly that taken by the Methodists to lure him from it. The disagreeable fact that religious affiliations are frequently determined by economic interests, and that proselytes of all creeds know this and act upon it, is too dangerous to be generally admitted. As a consequence it receives a limited application, each advocate denying it so far as his own special group is concerned, but insisting on it as an important factor with all others. All recognize it as a shameful procedure, while at the same time they thoroughly understand its effectiveness.

The Roberto Palazzi episode could easily be used as a text leading up to the much discussed subject of why workingmen don't go to church.

---

That statement of Senator Aldrich to the effect that he could run the Government for $300,000 less annually, is no doubt intended to leave the impression that he isn't actually running it now.

---

"Mr. Morgan," says the *Baltimore Sun*, "goes away now without even stopping to lock his country up." Perhaps so, but he hasn't neglected to tie up the fellows who might have possible designs on it in his absence.

---

Just now in Germany the argument against Socialism has been reduced to muskets, sabres and pistols. If it proves effective, perhaps the other side might be induced to adopt it also.

---

Philadelphia's general strike seems a trifle belated. It should have begun eighteen months ago at the ballot box with a Socialist vote of a hundred thousand or so.

# THE PASSING OF THE OLD GUARD

***By* ODON POR, *Special European Correspondent, Wilshire's***

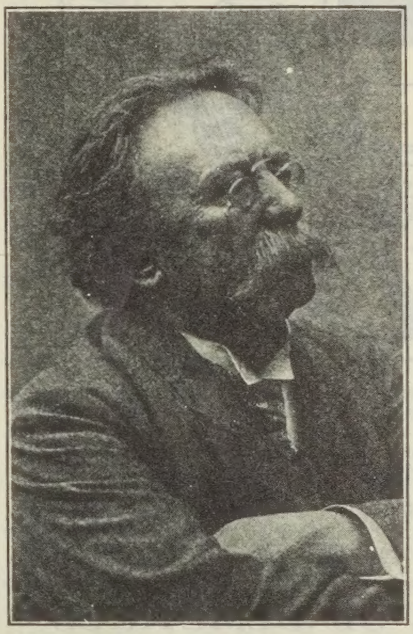
ONE by one the great old fighters of the "International" die—leaving behind a void which never can be filled. The old fighters, who helped Socialism to be born and who fought its hardest battles, the old fighters who were tracked down by the police, jailed and driven from one country to another—but who always returned to the dangerous work with even more enthusiasm! The old fighters whose never abating struggle has made of Socialism the strongest force of our culture and the mainspring of the evolving social civilization.

Andrea Costa was one of these fighters. I never will forget that wonderful First of May festival in Rome, on a field facing the old Roman Coliseum, where in ancient times orgies of blood were held for the proletarians who were crying for "Panem et Circenses"—Costa spoke there to an immense crowd of conscious proletarians, who instead of begging for bread and amusements, brought there with them their red banners symbolizing their enlistment in the fight for social happiness. Costa spoke there with inmost conviction that, carried by a sonorous and passionate voice, revealed all his confidence in the force of the awakened masses.

He made us all a-tremble, touching deep our social instincts, making our own faith still stronger. After the festival we went toward the city—but the authorities went mad and ordered out the soldiers to stop the march of the masses. Old Andrea put himself at the head of the crowd and put his breast against the swords. The soldiers dared not advance.

During his service for forty years Costa was always the same, always a man of action, always in the front, risking his life a hundred times, organizing armed insurrections, secretly publishing papers and pamphlets, organizing the workers, instilling enthusiasm into the youth, fascinating the oppressed crowds and making himself loved by them by his straightforward, dignified and tenacious action, by his proud and generous spirit. He was and will remain the symbol of social revolution. He was not a scientific man and there lay his force. He was a poet, an idealist, a rebel, full of the romance of revolution, a generator of forces, a source of inspiration.

The Province of Romagna, where he had unfolded most of his activity, is now the strongest Socialist center of the world. There some twenty years ago he and the other Socialists were looked upon as malefactors and treated as such. Now a couple of hundred thousand organized workers command respect by the force of their moral and intellectual culture, by their organic capacity of realizing the Socialist ideal in the daily economic, political and social life of their country. These workers, before ignorant and indifferent, have now conquered many municipalities and become experts in the affairs of the various political and educationaal and economic institutions of these cities. By their vast industrial and agricultural co-operatives of production and consumption and



**Andrea Costa,**
Born, November 30, 1851—Died, January 19, 1910.

their strong union organizations they have come nearer to the definite realization of Socialism than the workers of any other part of Italy or the world.

"Good Andrea is gone . . ."—but his work is here to stay with us for ever!

## In Stricken Philadelphia

*(Continued from page 4.)*

The workers of Philadelphia in this conflict have at least reached the conclusion that the old methods of the American Federation of Labor were useless, but they had not reached the conception of using the Socialist ballot. As a consequence, the general strike was perhaps the only method available under the circumstances. How they will fare with it we must wait and see.

Perhaps the whole situation can best be summed up in the vigorous sentence with which Mr. Charles Edward Russell concludes an article on this subject in a special strike edition of the *Appeal to Reason*:

"But whatever comes out of the Philadelphia strike, the workers are some day going to learn, even if it has to be beaten into them, that the ballot is mightier than the club and that the printed paper will prevail even over the bullet. They ought to know by now that the Republican and Democratic parties are both rotten, both opposed to the worker when it comes to a show-down, and that absolutely their only hope is in the Socialist ballot."

---

Jefferson Davis, the Arkansas Senator, recently expressed a desire to see John D. Rockefeller "incinerated in the flames of his own burning oil." Jeff evidently wants to be considered an "ultimate consumer" with a definite object in view.

---

When law and order is to be preserved the Berlin police seem quite as efficient in starting a riot as those of Philadelphia and other American cities.

---

Judging from present indications we incline to the opinion that since Judge Grosscup has gone to Egypt, the Hatters' Union will experience considerable difficulty in finding a judge to declare the recent fine against them unconstitutional.

---

No doubt it will be something of a surprise to Col. Roosevelt on his return from Africa to find Socialism not only alive, but growing, despite his ferocious attack on it before leaving.

## The Biology Professor's Ode

By George Allan England.

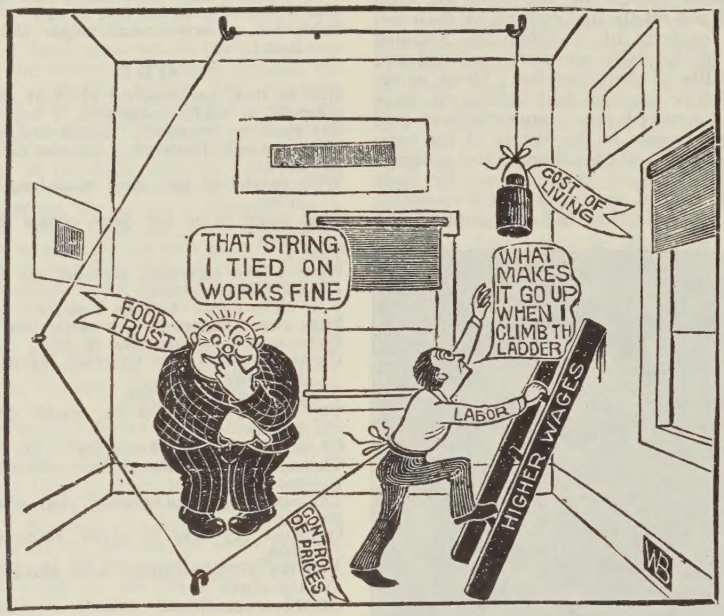
List, wife! I have a lyric ode in mind
For our first-born. I'll read you the rough draft.
What's that? He's sleeping? There! Don't be unkind!
I won't awake him. Now that I have quaffed
The liquor of paternal joy, I must
Read this, or—er—er—as vulgar folks say, Bust!

ODE

Hail to thee, anthropoidal child of mine!
(Mendelian riddle—dominant, I hope,
Yet possibly recessive.) Spark divine!
(Not proved, however. Science doth not cope
With sparks of just such wave-length.) I opine
That there is no joy quite equals this, to think
That I
Have a live offspring, sentient, all a-blink,
All salivatious—quite! . . .
Thou kick'st when I apply
Mine eager finger—so—to palpitating
Pithecanthropic fuzziness of still
Un-osseous soft spot on thine infant skull, Debating,
I wonder, ah! what will
Thy future evolution be, small drooling bundle
Of non-Malthusian humanity? To trundle
Through life as through one vast continuous park,
The world thy p'rambulator? Say, shall this
Be thine?
Or must thy way be strait, thine ending dark,
And thy (supposititious) soul plunge down th' abyss
Of (now abolished) Wrath, oh child of mine?
(Red, pulpy child!)
Darwinian and Wallace-ian lantern-slide, to shine
On the wide screen
Of evolution!
Each bloating convolution,
Those inturned feet, that nose up-snubbed, that ear,
Opposible thumb, dentition (see wife, here!),
All prove, dear babe, we once were jibbering Sim-
Ians; yea each blobbly, wabbly limb,
Prehensile toes, dwarf bandy legs, and slim,
Benuzzling wits, plus between two and three
Hundred vestigial traces all make clear to me
Thine origin, bear witness to the tale———
Eh? What? *That* minds me that thy coccyx, too,
Once grew much longer and projected through!.....
Say, turns't thou pale, fond wife?
At thought that thou
Hast given breath and Life
To a mere nexus of vestigia, maybe?
Is that less sweet than to imagine how
The one-time angels bent beside the crib
Of new-born and Wordsworthianly immortal baby?
Nay, wife, not so!.....
See how this floating rib,
Right here, the one I'm poking, proves that once
Our forebears hung inverted in a mango!
What's that? I'll wake the child? There, there he goes!
Note lung-exansion, ape-like paws—how fast they *can* go!
Observe, my dear, the would-be grasping toes,
The rudiment'ry—eh? *What?* Drive me out? I swear
But that's just like the female genus homo!
That's all the thanks man gets for wear and tear
Of teaching you, who'd rather "do" your hair,
Who much prefer cheap candy and a chromo,
Or novel with a yellow back, or lace,
Or such-like gewgaws—or a pretty face—
To all the science, learning, wisdom, wit,
Of my *Monatsheft für Allgemeinen Entwicklungswissenschaftlichen Fortschritt!!*

# WAGES AND RISING PRICES

It is always an ungracious and unthankful proceeding to predict beforehand the failure of any popular movement which has behind it an apparently worthy purpose, as had the movement to boycott the Meat Trust by abstaining from flesh food. This movement, which originated in Cleveland, Ohio, and was loudly heralded as the only method by which to bring the haughty Beef Barons to terms, has now completely




evaporated, leaving the prices of meats something higher than before. The Socialists who derided the movement from the start and predicted its certain failure, have hardly added to their popularity thereby, despite the fact that they proved accurate prophets. Most people resent the "I told you so" attitude as a general thing, and perhaps even more than usual when circumstances force the Socialist to assume that attitude, as in this case.

The cartoon which we reproduce here from *The American Eagle* of Estero, Fla., may perhaps tend somewhat in the opposite direction, by injecting an element of humor into the situation, while at the same time correctly illustrating the process.

# THE ACQUITTAL OF DEMETRIUS

RECENTLY we received a postal card from the editor of *The Sunday School Times*, with a request that we should feel ourselves free to comment upon the matter it contained. This publication, which we receive regularly among other exchanges, doesn't usually afford much opportunity for criticism or comment from a Socialist journal, but this time the editor has furnished us matter so interesting that we hasten to take advantage of his kind permission. The postal contained this editorial advance notice:

**Muddy Vision in Practical Christiantiy**

When a bill that required safety devices in factories was recently pending before a State Legislature an officer of a great association of manufacturers sent to the members a circular that called attention to the bill, and inquired: "*How will this affect your business?*" When the first Christian missionaries began preaching in Ephesus, some nineteen centuries ago, a well-to-do silversmith named Demetrius, who found that Christianity was reducing the sales of the silver shrines and images of the goddess Diana, opposed the new movement vigorously by calling together his fellow business men and declaring: "Sirs, ye know that by this business we have our wealth." He added as an after-thought that their city's religion was also being endangered.

Professor George A. Coe, the well-known writer and lecturer of North Western University, has just written a severe arraignment of the muddy vision of many otherwise good Christian men of to-day in matters wherein genuine Christianity would diminish financial profits, in a searching discussion of "Demetrius: The Pious Business Man," which appears in the *Sunday School Times*. He even dares to suggest that there is an adroit silversmith in each of us whose prejudice confuses our moral vision. The article will set a good many people thinking.

We have listened to many "severe arraignments" of this same Demetrius in boyhood's unhappy hours, when we were compelled to sit out long-winded sermons in which Demetrius, among other scriptural characters, came in for the usual clerical lambasting. Indeed, the impression we received of this ancient business man was that his conduct, as well as being vile, was also exceptional. We had no idea that Christians could ever be seriously accused of similar conduct.

In those days we had never heard of "economic determinism," and it was a comparatively easy matter to conclude that the plain duty of Demetrius was to welcome the Christian agitators, even though their success meant that his living would be taken away from him. He should have welcomed it as warmly as, let us say, the modern little business man welcomes the trust.

Nor had we heard at the time that many flourishing concerns conducted by Christian business men drive a lucrative trade in manufacturing idols for the heathen in his blindness, and that these modern prototypes of Demetrius do business both in Old England and New England.

So, of course, it wasn't possible to take into consideration that, as Demetrius depended on the manufacture of silver goddesses for his living, and probably considered it of the utmost importance that he should go on living, he should not unnaturally resent the intrusion of the Christian missionaries into his burg. He may have figured it out as a practical business man that it was much better for him to be a heathen with a job than a Christian without one. We doubt, even, if the Christian manufacturers of idols in Birmingham and Connecticut would welcome the destruction of their market by Christian or any other kind of missionaries.

All this, while it may not justify Demetrius, at least explains his conduct. Most people in similar circumstances do just as Demetrius did, and it is hardly reasonable to expect them to do otherwise. So the "severe arraignments" are uncalled for and the charges of "muddy vision" fall to the ground. They don't alter anything. It's "human nature," and neither Socialism nor Christianity can change human nature, as we all know. The fact is that the immense majority of people place their self-preservation ahead of their religion when the two come in conflict. Religion *is* an "after-thought." The fact may as well be accepted: self-preservation, not religion, is the *first* law of nature.

But Demetrius was a hypocrite in that he added, "as an after-thought that religion was being endangered." That may be admitted, but just the same if Demetrius was a hypocrite, he was a hypocrite with the most of us for company. If self-preservation can only be secured by hypocrisy the majority will never scruple to use it. And what holds good for the rest of us also holds good for the business man.

Just so when Socialism is brought to the attention of the business man, he declares that it will destroy religion. What he is really afraid of is its effect upon business—*his* business. And we Socialists absolve him therefor, recognizing his hypocrisy as necessary and expected. We admit that his fear regarding the effect of Socialism on his business is a reasonable one, taking into consideration his inadequate knowledge of the subject. In that respect only is his vision "muddy," but we blame him no more for it than we would "severely arraign" a blind man for his blindness.

Professor Coe "even dares to suggest that we have an adroit silversmith in each of us," etc. He isn't very daring. But his attitude is quite explainable. It is the "silversmith" within him and the editor of the *Sunday School Times* that, perhaps unconsciously, induces them to vaporize an undoubted fact into a "daring suggestion." And when they read this, the same "silversmith" will prompt them to deny this statement, for we don't like to own up that Demetrius abides in us, and Demetrius himself doesn't wish us to recognize him as a tenant. He fears eviction. No blame to them, however. No need for charges of "muddy vision" or "severe arraignments." Under present conditions Demetrius is necessary for our preservation.

If we want to evict Demetrius, let us change the conditions that make him necessary. Let us have Socialism instead of Capitalism and we will have no need of his adroit aid in order to live.

In view of these facts and many others which logically follow from them, but which space prevents us from enumerating, we ask for a verdict of "Not Guilty," both for Demetrius and his modern prototypes. Under the conditions their conduct is perfectly normal.

Stand up, Demetrius! Have you anything to say before a verdict of acquittal is pronounced upon you? He that is without "sin" (?), let him cast the first stone at you!

---

It is now beginning to dawn upon our statesmen that Japan didn't fight Russia for the purpose of securing the Asiatic markets for American capitalists.

# SOCIAL AND INDUSTRIAL NOTES

According to *Bradstreet's*, there were 11,864 failures in 1909, with total liabilities of $140,453,081 and assets of $69,408,679. Except 1908, these are the largest figures for any year back to 1897.

German Socialists have now forty-seven members in the Reichstag, having won four additional seats in by-elections since that "crushing defeat" of 1908, that reduced their representation one-half, while increasing their vote by a quarter of a million.

An extensive oil field has been discovered in the province of Alberta, Canada, and a $5,000,000 corporation has already been formed for its exploitation. A railroad of 400 miles is to be built to the field, which will be completed within three years.

It is estimated that the population of Greater London now amounts to about seven and a half millions. In 1908 the total number of passengers carried on city railroads, street car lines and omnibuses amounted to 1,377,630,180 exclusive of cab traffic and the suburban traffic of the great railroads.

One J. Siringo, a labor spy employed for twenty-two years by the Pinkerton Detective Agency, has published a story of his work, bearing the title of "Pinkerton's Cowboy Detective." The Pinkerton agency is prosecuting Siringo and his publishers for damages, and are seeking the suppression of the book. Siringo was chief assistant to the infamous McParland in the famous Moyer-Haywood case in Idaho.

A trust to control the fish trade has been formed in Halifax, N. S., into which four of the largest fish exporting firms have been merged.

The agitation against the three-class system of voting in Prussia is well illustrated by the result of the Prussian general election of 1908, where the Conservatives, with 354,780 votes, secured 152 seats; the Catholic Centre, with 499,340 votes, getting 104 seats, while the 598,520 votes of the Socialists secured them just seven seats.

The editorial and managing staffs of *Solidarity* and *The Free Press*, two Socialist journals of New Castle, Pa., were arrested recently for neglecting to comply with the law which provides that the names of owners, editors and managers of newspapers must appear on the editorial page. The action, which was dictated by the local business interests, is nothing more than an attempt to destroy the papers through legal expenses. Both papers are vigorous advocates of Industrial Unionism, which is growing steadily in the district.

A Mexican architect in Chihuahua has patented a process for making cement houses all in one piece, and has ordered apparatus from Germany with which he will make a practical demonstration.

A proposal has been made to the Austrian Government to make the manufacture of matches a monopoly, the firm making the proposal guaranteeing the Government a revenue of fifteen million crowns annually, until the expiration of fifteen years, when the entire plant will become the property of the Government without compensation.

All the large German match manufacturers have combined in one great trust, whose first act was to curtail the output of each factory by 50 per cent., thus enabling them to raise prices considerably. The trust controls all but 15 per cent. of the entire output of the country.

Gustav Herve, the well-known French anti-militarist agitator, has been sentenced to four years' imprisonment for advising the populace to resent the brutality of the police by physical force.

More than thirty Socialist candidates were elected in Allegheny County, Pennsylvania, in the recent municipal campaign.

The recent municipal elections in Spain resulted in the seating of 59 Socialist candidates, chiefly in the large cities. The success is all the more notable inasmuch as the franchise is exceedingly restricted in Spain and only a small percentage of the workers can vote.

A new material for the manufacture of paper has been discovered in "bagasse," which is the dry refuse of sugar cane after the pulp has been extracted. Tests recently made in Cuba have produced paper of excellent quality, and a company has been formed in the United States to exploit the new process.

A workman's compensation act has been passed by the Quebec Legislature. It is modeled mainly after a similar act in England, and includes all laborers except agricultural and seafaring. In case of death the compensation must consist of a sum equal to four years' wages at the time of the accident, and never less than $1,000 nor more than $2,000.

Nicholas Tschaikowsky and Madame Breskowskaya, the two Russian revolutionists who returned to Russia after touring this country in the interest of the revolution, have been tried in St. Petersburg as terrorists. Tschaikowsky was acquitted, while Madame Breshkowskaya was exiled to Siberia for life.

It is not generally known that Great Britain has a larger export trade than the United States in boots and shoes, so far as numbers of pairs are concerned. In 1909 Great Britain exported 10,089,960 pairs of shoes, while the United States sent abroad 6,773,934 pairs. The value of the American export, however, was greater, the average value of a pair of American shoes being $1.69, as compared with $1.11 for the British product.

Of 40 important strikes in Canada last year 30 resulted in favor of the employers, leaving 10 for the workers.

An old age pension bill is on the point of being enacted into law in France. The trades union representatives are vigorously protesting against the age limit of 65 embodied in the bill, claiming that less than five of a hundred French workingmen reach that age.

The Grain Growers' Association of Manitoba, Canada, has submitted a plan to the ministry for Government ownership of grain elevators, claiming that millions of dollars will be saved to them as actual producers that heretofore have been diverted into other channels. It is said that the provinces of Saskatchewan and Alberta are certain to follow the lead of Manitoba in this matter.

The recent elections in Finland have again swelled the strength of the Socialist party, which has now 86 representatives in the Diet, as compared with 80 in the election of 1907. The Diet consists of 200 members, all told.

Japanese imports of alcoholic liquors fell from over $800,000 in 1906 to about $500,000 in 1909. It is not that the Japanese are becoming temperate, but, rather, that their capitalists have established breweries, whose output has driven the foreign booze from the Japanese market.

Vladimar Bourtzeff, the great Russian revolutionist and exposer of the Czar's spies, declares that the revolution in Russia is not only not dead, but is gathering in such force as to make certain the deposition of the Czar in the near future.

Socialists of Berne, Switzerland, elected 34 Socialists to their Municipal Council in the recent election. Thirty-three Radicals and 13 Conservatives form the remainder of the City Council, the latter having lost heavily.

It is not generally known that the oldest pawn office in the world is that established by the municipality of Amsterdam, Holland, in 1614. It is conducted so successfully and charges such low rates of interest that it has practically destroyed private competition in the business. In 1908 there were 1,146,838 articles pledged, on which $1,947,617 was lent.

Freeman Knowles, a veteran Socialist editor of Lead, South Dakota, has been acquitted on a charge of criminal libel brought against him by a local capitalist. Knowles has had a very stormy career and has many times been subjected to local persecution for his outspoken views. He was at one time a member of Congress on the Populist ticket.

The recent enormous wheat crop of Canada hasn't reduced the price of bread to any appreciable extent in the Dominion. In many Canadian cities bread prices are double what they are in England, the country to which most of the surplus Canadian wheat is exported.

Not a single obituary notice of the late Senator Platt has declared that his life work was an example to aspiring American youth, though he was quite as shrewd and unscrupulous as many on whom that honor has been conferred.

A new paper called "The Real Issue" has made its appearance in Portland, Ore. It justifies its name by expounding and advocating Socialism.

Much indignation is expressed in Roman Catholic journals against a Methodist Society in Rome which makes converts through doles of bread and soup. But why not use the same argument to hold them to the ancient faith? The Italian pauper evidently prefers to be a live Methodist to being a dead Catholic, which is the sort of "human nature" that can't be changed.

Much to his annoyance Banker Schiff was reported as saying that we would have war with Japan, when what he really said was that we were going to have a struggle with the Japanese. It seems that Socialists are not the only people whose utterances are misrepresented by the press.

Coinciding with the eternal fitness of things, a British plutocrat, with the appropriate name of Bull—Sir William Bull—has established an anti-Socialist organization, known as "The Enemies of the Red Flag."

As soon as people become easy marks the trust magnates and politicians tell you public confidence is restored; and when the people get wise to themselves and realize that they are being fooled, the same fellows call it a crisis.—*Puck.*

That "uplift" which society expects to derive from Mr. Rockefeller's billion dollars will only be a trifle compared with the uplift society will experience when the proletariat rises to its feet.

A Federal Court has fined the hatters for a boycott. The Beef Trust has done the same thing to the people of the United States.—*Philadelphia North American.*

The Shuberts announce that they will not produce "The Man Higher Up" this season. None of the graft investigators seem to be able to produce him either.—*Denver Republican.*

# OUR WOMAN'S DEPARTMENT

*Conducted by* MRS. GAYLORD WILSHIRE

## SUFFRAGE AND SOCIALISM

*By* ADA MULKINS

THERE are many women who do not know that Socialism is the only great political movement which includes suffrage in its platform. This fact alone speaks volumes for Socialism and should be an incentive for us to become more and more familiar with its principles and what it stands for. The party that has accepted our cause becomes of vital interest to us. We have ideals and aims in common. In order to achieve we must work together. But it is one thing to accept suffrage as a platform and another thing to make it an active issue. Socialist speakers have been so busy talking straight Socialism that they have left suffrage to take care of itself. The time has come when suffrage should take care of itself! The days of pleading and patience are over. We have deferred too long. We have got to make ourselves heard. We must also learn the art of taking by force what is not given us by strategy. Admitted that in the aggressive policy there are times when it is somewhat difficult to preserve a nice and proper balance, that we leave ourselves liable to be called "masculine" or "unsexed." Man must find some way to hit back, and we must console ourselves that all great causes have their special kind of martyrs.

Men must be approached from different standpoints. Their outlook has been blurred by centuries of ownership. For years they have viewed with quiet disdain the pleading and begging of women to be allowed to vote. They still dismiss the idea with a shrug and continue to go forth themselves to cast their votes for a continuance of graft, crookedness and general mismanagement. Surely even the vote of the average woman is a less fearsome thing than that of the man who cannot sign his own name to the ballot, or to that great mass of men whose vote is controlled by the highest bidder. Somewhere man has blundered.

There are 5,000,000 wage-earning women in the United States alone. What kind of conditions are they working under and how are they represented under the present brutal system of Capitalism? The vast majority of these women are living a hand-to-mouth existence under the worst sort of economic conditions. It is high time to demand justice! The equality of the sexes must become a tangible fact.

Let us consider the question of marriage, as it now exists and as it will become under new conditions. When the average woman marries she adopts a sort of incognito. She not only becomes Mrs. Harry Jones, for instance, but she assumes her husband's mental and moral characteristics. Henceforth it is "Mr. Jones says so and so," or "My husband says such and such a thing." She caters to the man idea and becomes nothing more than a mirror for the reflection of his ego.

What sort of Comrades can these women make in the battle for progress? This is not marriage, but slavery. The dependent woman accepts the yoke of bondage, and man assumes a double economic burden. They are not mates, but slaves. The woman no longer owns herself. This enforced economic dependence of any human being upon another is like a chattel mortgage on the soul. Why does marriage, under present conditions, assume such an enormous risk? One reason is that it has been so largely a question of barter. The majority of women marry for homes. Many a one has frankly admitted to me that she wanted to be sure of a roof over her head for the rest of her life. For this more or less assured covering she is willing to pay a hundred per cent. interest—to remain an industrial slave, but under different conditions. Instead of renting a portion of her brain or the work of her hands for a fixed number of hours a day at a stated wage, permitting her to still retain a portion of her individuality, she sells her entire self mentally, morally and physically for all time, in exchange for that much abused institution designated, "Home."

This is neither a high nor an ideal conception of marriage. It is the forced outcome of present industrial conditions.

**Miss Ada Mulkins,**
Member New York Branch of Woman's National Progressive League.

Marriage should spring from inner conviction. The conviction that is in one's soul. I have known women, shallow, perhaps, who to appear pleasing in the eyes of certain men have assumed mental qualities entirely foreign to their natures. I have watched a few of these women try to sustain this false pitch throughout their married existence. Just what will suffrage do to better these conditions? In the first place, marriage is not the end, but the ideal fulfilment of life. We cannot force it through artificial means. It must be a dual affair. There must be two personalities, each assisting and supplementing the other. Thus alone can Home become the ideal conception of life.

This can only be brought about by a change in industrial conditions. Suffrage in granting equal rights to woman will not only enlarge the field of her activity, but will teach her by broader education to do her own thinking. In the future woman will be man's mate. His fit companion in all things of common interest to the State and to each other.

The right to vote! There has been a great hue and cry over this most unwomanly demand. Man flies from the woman of politics. She is unfeminine and hasn't the least idea of what she is talking about. For himself politics have become so bad that he no longer votes for a party as such, but for that party likely to cause the least disturbance.

Disturbance means investigation. Investigation means change. Man dreads the risk of change.

Men harp on "privilege." Women don't want privilege, they want justice. When the means of production are owned in common and woman allowed industrial freedom without fear of being caught and mangled under a Capitalist régime, then and then only will she come forth in all her glory.

The passing of chivalry has been so much discussed in connection with suffrage that it has ceased to have any terror for the earnest woman. In her heart she knows it to be a relic of barbarism, and that beneath the smooth surface of its extravagant polish lies a grim menace. It is the attitude of the master to the slave.

The time has come for us to do! We have been slow in taking the initiative. Let us unite in a common cause, not forgetting that with the force of unity and the determination to take what is rightfully ours we are bound to win.

Socialism has adopted our platform. Therefore it lies with us to come more and more in touch with this growing power.

In unity there is power. Let us get together. Let us make the suffrage platform a dominant issue of the Socialist Party. A new order of things is coming to pass.

# The Story of Adelheid Popp

*Editor of the Arbeiterinnen-Zeitung, Vienna*

A COUPLE of months ago a little book, "The Story of a Working-Girl," created a great sensation in the Socialist movements of Europe. The book was published first anonymously, but its thousands of readers, though guessing the identity of the authoress, wanted to know definitely her name, which, therefore, was soon made public. Adelheid Popp, the first Austrian Socialist woman with her restless activity has succeeded, within a few years, in building a strong political and unional organization amongst the German-speaking women of Austria. The political Socialist branches of the Austrian women have to-day about 10,000 members, while the Socialist unions embrace more than 50,000 working women. Adelheid Popp's "Working Women's Review" is an excellent paper that carries articles on all the vital issues concerning the life, work, health, household and organization of the working women; beside this it runs regularly a well-edited Children's Page that teaches the Socialist principles of education and living. This paper is growing by leaps and bounds and has now a circulation of 20,000 copies.

Bebel in his preface to Adelheid Popp's book says: ". . . the authoress pictures the lowest strata upon which our society rests and in which she was born and lived half of her life. She shows us such a world of misery, of suffering, of moral and spiritual degradation that one desperately asks oneself, how is this possible in our society that prides itself on its Christianity and civilization? But we see also, how, in spite of the pitiful conditions of her environment, she was able to free herself and work herself up to the leadership of her sex, recognized by all who know and esteem her.

"Rarely did a book touch me as deeply as that of our comrade! With burning words she tells us of the needs of life, of the privations and the moral insults to which she, as a poor proletarian child, was exposed and which she as a proletarian woman felt doubly strong, and of which she drank the very dregs.

"Her childhood is spent in a room which cannot be called human. Her father is a drunkard who has no heart for his family; her mother, though good and thrifty, toiling and moiling all day to keep the family above water, is, from the burdens of existence and lack of education, not merely indifferent to all spiritual interests, but she opposes also, and has no understanding for the strivings of her daughter to free herself from the inhuman circumstances into which fate threw her.

Adelheid Popp.

"But finally she frees herself, by her own efforts, through iron assiduity and untiring self-education. She fills the voids in her education in a surprising way. She breaks the bonds of the church into which she was put during her childhood and becomes a freethinker; the girl full of reverence for the Monarchy becomes a republican and the privations and the experiences of her life made of her an enthusiastic Socialist and a leader in the struggle of the whole proletariat for its deliverance.

"Thus her life becomes also an example to others. She justly says at the end of her book that courage and self-trusting are above all necessary for making something of oneself. Many women could accomplish similar things if they were imbued with zeal and enthusiasm for Socialism.

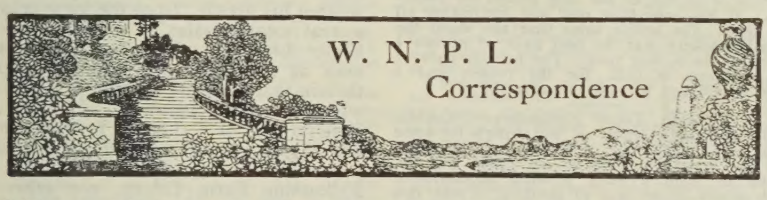
"I wish that this book may circulate in thousands of copies."

The keynote of this book is that Socialism or the Socialist movement are the most successful teachers. For Socialism gave a content to the life of our comrade; Socialism made her forget her past and helped her to overcome its dreadful effects; Socialism drew her into the whirl of productive activity. As soon as she came in contact with the class struggle of the proletariat and felt its revolutionary aspirations and realized its ideals, she felt herself changing, her forces multiplied, her talents found free vent in the propaganda work for Socialism, her discouragement vanished, and aided by the solidarity of her comrades she is able to realize her greatest wish: to become an effective fighter for the cause. And now she is one of the foremost Socialist women leaders of Europe.

This book so full of life and inspiration, so wonderful in demonstrating the formative power of the Socialist movement upon the soul of man should be read by all American Socialist women, who hardly have begun yet to organize an effective movement. The book has been already translated into several languages, now it is your turn, American comrades.

Jugendgeschichte einer Arbeiterin. Reinhardt, München, 1909. Price 25c.

---




### Stillwater, Oklahoma, W. N. P. L.

Constitution and By-laws of Local Branch of the Woman's National Progressive League, Stillwater, Oklahoma.

This organization shall be known as "The Woman's National Progressive League of Stillwater, Oklahoma."

The officers shall be as follows: A Chairman, a Secretary, a Treasurer, an Instructor, one Literary Agent to each City Ward.

We will appoint teachers to instruct the Club in History, Political Economy and Civil Government.

Anyone wishing to become a member of this organization must comply with By-laws and Constitution of this League.

Said party must send in her name to be voted on by members. She must be known by at least three members, or if not known, a committee of three members shall be appointed to investigate. The result of such investigation not to be made public if applicant is not accepted.

The object of this organization shall be the betterment of humanity in general and women and children in particular.

We believe that God intended that all His children should enjoy the same opportunities and have the same chance for homes and education; that the world and the fulness thereof was made for all and should be shared by all alike.

We believe in equal suffrage for men and women merely as a matter of justice and right.

We believe in and will do all in our power for free press, free speech, free schools, free school books, free worship, temperance, purity and chastity.

We do not believe in war, for war is murder. We do not believe in child labor or peonage. We will do all in our power to suppress these evils and stamp out the war spirit, also the white slave traffic.

We will do all in our power to bring about better legislation for women and children.

It is not the will or the wish of this League to interfere in any manner with any one's religion, but to encourage all in good works that will bring in the Kingdom of God on earth.

This Constitution is to be amended or improved only by the votes of a two-thirds majority of the League's members.

The officers must be members of the Socialist Party in good standing. The dues for the State or Home League shall be five cents per month; for the National League, fifty cents per annum.

A receipt must be given by the Treasurer to each member for dues received, and duly recorded in Treasurer's books.

ELLA F. BALDWIN, Delhi, Okla.:

I have ordered one book and several leaflets. Our League is still meeting every two weeks and we are doing very well. We think it best to get some books and leaflets, as we know we can do much more with them to interest ourselves and get others interested.

---

## Our Monthly Study Course

TEXT BOOK—SPARGO'S "BITTER CRY OF THE CHILDREN."

*Compiled by* MRS. MARY OPPENHEIMER.

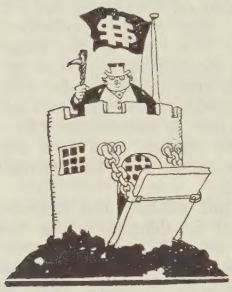
Lesson V. Chap. III. The Working Child. Pages 125-154.

Main points to be noted: Section 1: Children have always worked, but it is only since the reign of the machine that their work has been synonymous with slavery. Section 2: Child-labor at its worst. No more terrible page in history than that which records the enslavement of mere babies by the industrial revolution of the eighteenth century in England. Section 3: Capital in the United States in the twentieth century calls for children as loudly as it called in England a century ago. Unprotected condition of children employed in assisting their parents in home industries. Section 5: Textile industries rank first in the enslavement of children. Industrial revival in the South attended by the growth of a system of child slavery almost as bad as that of the industrial revolution in England.

# How About It?

*J. F., Bridgeport, Conn.—What reason have you for believing that the capitalists will quietly surrender their property so that a co-operative commonwealth may be formed?*

Socialists are not positively committed to such a belief. Wherever it is held it is based on possibilities and probabilities that the holders of such views think they can discover in an analysis of the future. In some countries this may happen and in others not. The Socialists who expect a quiet surrender on the part of the capitalists, believe that when the demand is finally made, the capitalists as a body will see the utter uselessness of opposing it—in other words, they will see as we do, the inevitability of Socialism and accept it. This, however, as can be easily seen, by no means excludes the possibility of considerable preliminary struggle before this point is reached. On the contrary, Socialists who look for a physical struggle with the capitalists, generally assume, and with a great degree of probability that the capitalists, seeing their property threatened, will force the hand of their opponents and drive them to physical struggle before the situation appears altogether hopeless to the old order. Both these views find a certain amount of support, judging from the present situation, but both are more or less speculative. A besieged fortress sometimes makes a prolonged resistance and has to be stormed or smashed to pieces to compel surrender; again it may yield without resistance when those in control are fully convinced that resistance is useless. But the besiegers can never be certain which course the besieged may take. So with the Socialists. We know that the capitalists will ultimately have to surrender, but what their resistance may amount to is a matter that cannot be certainly known.

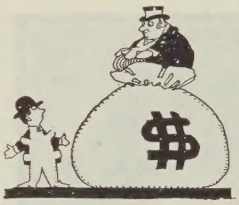


*S. B. C., Indianapolis, Indiana.—Could not the social problem be solved by the people going back to the land from the cities?*

No. The assumption that they could go back has no foundation whatever. The drift to the cities, which is a universal phenomenon, has behind it social and industrial forces that are resistless while our present system endures, and all attempts to turn the current in the other direction have proven utterly futile. The cities are where the jobs are, and there the people must and do go. The modern city is an industrial hive of factories, plants and shops where the greater portion of the work of the country is done. Manufacture and modern industry at all times and in all places draws the population from the country to the city, and there is not a single exception to this process in the entire world. Capitalistic production for profit can only thrive at the expense of agricultural production, and this notwithstanding the fact that the latter is indispensable.

*J. P. McC., Boston, Mass.—Would not Socialism make greater headway if Socialists stated plainly that they were willing to pay for the property they desire to be held collectively?*

There is no more reason for believing this than that the Southern slave owners fifty years ago would have consented to the abolition of the slave system, if payment for their slaves was guaranteed. They didn't want to sell their "property," they desired to preserve "the peculiar institution" of slavery. In the same way the capitalist class naturally desires to preserve a system of property which they can use for the exploitation of others. Besides, it would be simply useless to attempt to convince the capitalists that they could be paid for their property, when the principle of exploitation no longer obtains. They know as well as the Socialists that outside of capitalistic property, there is practically no other wealth in existence from which payment could be made. We can't pay Rockefeller and Morgan for their property, for the good and sufficient reason that they have left us nothing to pay with. They know it as well as we do and cannot for one moment be deluded by promises of payment which it is clearly impossible to make.



## San Francisco Women Active

The finest and best attended suffrage meeting ever held in San Francisco took place on Woman's Day, February 27th, in the Golden Gate Commandery Hall. Among the speakers were Mrs. Dorothy Johns, who talked on "Woman and Economics," Miss Maud Younger, president of the Waitresses Union, who discussed woman's need of the ballot, and Mrs. Elizabeth Lowe Watson, state president of the California Equal Suffrage Association, and Mr. J. Stitt Wilson. The hall, which has a seating capacity of 800, was crowded to the doors, and standing room was at a premium. Many members of the Woman's National Progressive League were present, and a large number of a special Suffrage Edition of "The Progressive Woman" were distributed and many annual subscriptions taken.

## With Wilshire's Readers

CHARLES MILLER, Cortex, Colorado.

I have received your magazine, and so far as I know it is one of the best papers on Socialism. It has something new and interesting all the time. The article some time ago about the Socialist bakery was the best piece of heaven I heard of for a long time. The present style of the magazine is O.K. for the reader, and I hope it will pay without the advertising.

W. C. KENNEDY, Cupar, Saskatchewan, Canada.

Having been a reader of WILSHIRE'S for some time in a lonely part of the country, with no one but myself to hold up the cause, and desiring to form a more intimate acquaintance with others of my way of thinking, I take this means of expressing my approval of your paper, or, rather, "our paper," for is it not a benefit to us all?

Some four or five years ago, while in Minnesota, I met a Mr. —— (I will not name him, as he is in the 'Round the World contest), and after talking with him and forming a close friendship, I was first introduced to Socialism by him. I could not tolerate the idea at the time, but did not forget what he told me.

Last summer I met him in a little town in Saskatchewan and, being an old friend, I gave him my sub. for WILSHIRE'S, on account of his being in the contest. At this time I had no more faith in Socialism than I had in the possibility of flying to Mars. However, after reading the first couple of issues I began to use my thinking machinery, and the conclusion is that I have decided to follow Socialism through life. I have been using many copies to the best of my ability, circulating them among friends, and have succeeded in getting some of them interested, but this is not satisfaction enough; I must get them decided, and would ask for a little help to further interest them, as I would like WILSHIRE'S read by every friend I have, from the Atlantic to the Pacific. It is good, sound reading we are after, not advertising, and I wish the new WILSHIRE'S every success.

## Look Out for the Auto—Trust

POSSIBLY there is no man living more competent to judge whether or not competition is the life of trade than Mr. J. Pierpont Morgan, and he usually has a way of giving practical demonstration of his ideas on this matter that puts the question beyond the pale of argument. Mr. Morgan, it is reported, has about reached the conclusion that this famous old saw isn't applicable to the automobile industry, and a proposed $30,000,000 auto trust appears as his initial argument, centered around the "E. M. F." automobile plant as a nucleus. The press item dealing with the acquirement of this plant as a starter for the trust, says:

> The suggested capitalization is $30,000,000. This amount will take care of the E. M. F. plant and others in the vicinity which are to be amalgamated with the E. M. F. Just what these are is a closely guarded secret, but in auto circles there is a belief that within five years the automobile industry of the country will be under one management for the most part, and cars will be made cheaper, as the ruinous expenses now resulting from competition will be greatly reduced.

Now is the time to nip Morgan in the bud, before he has eliminated the beloved but ruinous competition. Every friend of the old industrial regime should get ready to prevent this consummation before it is too late. Here is fair notice given of a coming trust that doesn't expect to be completed before five years, so there is ample time. Competition once gone cannot be restored, but perhaps what still exists may be preserved. Who will call a halt on J. P. M.? He may have sneaked the Steel Trust, the Banking Trust and others upon us when we weren't looking and didn't expect it, but now that we are forewarned of his intentions, how about being forearmed to frustrate them? How about your "individual initiative," Mr. Automobile Manufacturer, and your determination to "run your own business?"

You may growl and cuss and denounce all you please, gentlemen, but that won't help you or hinder Morgan. He says competition must go, and go she will. In five years time, perhaps less, all automobile roads will lead to the Morgan garage.

## Does Not Sell Land

In the article entitled "Back to the Land," which appeared in our last issue, the editor of "Ariel" whose views on agriculture were criticised, was stated to have written his article "from the view-point of a real estate dealer." Comrade George Elmer Littlefield, the editor in question, asks us to correct the impression given therein that he deals in land—a correction which we make herewith. He says: "I have no land or real estate for sale—never had any, and never received one cent compensation for my struggle to found this Fellowship Farm Colony, nor other remuneration than my satisfaction of helping others, and the accomplishment of my ideals."

## Mayor Gaynor Corroborated

(*Extract from N. Y. Times, March* 18.)

Addressing nearly six hundred Friendly Sons of St. Patrick at their One Hundred and Twenty-Sixth annual St. Patrick's Day Dinner at Delmonico's, Mayor Gaynor congratulated the country upon its present freedom from bigots, and said he was sure that whatever bigotry is seen on election day in this country, none of it could be laid at the door of the Irish.

He complimented the Friendly Sons of St. Patrick upon the harmony that had dwelt within the organization since its birth in this country in 1784. Its first president was a Presbyterian, and, he went on, "your present one may be, for aught any of you care." The voice of a priest called out "God forbid!"

Send for our new catalogue, "A Thousand Books on Socialism," post free on application. Wilshire Book Co., 200 William Street, New York.

Any book mentioned in these columns can be procured from the Wilshire Book Co. Unless otherwise stated, prices do not include postage.

THE SOCIALIST. By Guy Thorne. Cloth, 360 pp.; $1.35, net. G. P. Putnam's Sons, 27-29 W. 23d St., New York.

Mr. Thorne, the author of this volume, is a well-known English writer whose novel "When It Was Dark," created a considerable sensation in religious circles several years ago. It is not likely that the present work, however, will add anything to his reputation.

The story—too long to give in detail here—deals with the career of an English Duke—the "Duke of Paddington"—who becomes converted to what the author thinks is Socialism. Under the influence of James Fabian Rose (who is evidently intended to impersonate George Bernard Shaw), and Mary Marriott, a young woman Socialist who displays a tremendous talent for the stage, the Duke declares his intention of devoting his life and enormous fortune to the new cause. He marries the actress eventually, but the demands of the Socialist stage on her time interferes with his domestic happiness to such an extent that his Socialist activity begins to pall considerably. Finally the Duke induces his wife to withdraw from the stage and the happy pair are again re-united. This dénouement is hurried by means of an interview which the Duke holds with a dying "comrade," who tells him that Socialism may be all right, but cannot be realized until it becomes Christian Socialism. "The nearer we all get to our Lord Jesus Christ, the nearer we get to Socialism. There is no other way." This being a convenient avenue for withdrawal, the Duke of course believes it.

There is one slight omission in Mr. Thorne's book which may perhaps prejudice Socialist readers against it. He lays before us a brilliant assemblage of educated and professional people of all kinds, actors and actresses, professors, clergymen, essayists, journalists and literary men, and around them and through them the Socialist movement revolves and expands. There are no workingmen in the story. Mr. Thorne evidently didn't consider them necessary, and perhaps they were not in such a book as he has given us. Most Socialists, however, are likely to consider the omission rather serious, and somewhat detrimental to the realistic character of the work.

Of course, it is understood that the existence of working people is intimated, but never more than as a setting for the actions of the "intellectuals." We only know of their existence in a mass, as the "followers" of the Duke and his associates, who, of course, do all their thinking for them, as is naturally to be expected with the sort of Socialists Mr. Thorne has portrayed.

We cannot but think that the present is not exactly a propitious time for Mr. Thorne to launch his book upon the British public, or at least the Socialist portion of it. Just now dukes, for various reasons, are not extremely popular with the working people over there, and are not "followed" by the proletariat to any very noticeable extent. We fear that the "Duke of Paddington" is liable to be somewhat misunderstood at present in Great Britain.

However, if Mr. Thorne ever manages to make the acquaintance of Socialists outside the aristocratic circles of London, he may discover that the working class character of the movement on the whole predominates, and that the "points of view from a Duke, a Bishop, a Viscount, and the Daughter of an Earl," to which he devotes one whole long chapter, are not quite so important as he seems to think. Mr. Thorne is an excellent writer, with an easy and interesting style, and though he has never yet written anything about Socialism, there is no telling what he could really do were he acquainted with the subject.

---

LADY MECHANTE. By Gelett Burgess. Cloth, 393 pp. $1.50 net. Frederick A. Stokes Co., Publishers, New York.

A bitter satire on that smug, pasteboard imitation of civilization in which the bourgeoisie revels, made up chiefly of a dozen stock phrases and a dozen stock beliefs. The last chapter, "The Cave Man," devoted to the triumphal progress through highbrow gatherings, of a coal heaver, washed, groomed and tailored by an over sophisticated female in quest of strong sensations is nothing short of revolutionary. But fear not to see dogmatism ever spoil his delightful man-handling of middle-class idols. Gelett Burgess sallies forth with lance prone, but instead of a foaming steed our modernized St. George rides a Purple Cow. And leaping over all Saturn's seven moons sets a continent a-giggling. Our heroine, a whimsical madcap, searching for adventure and a mate, only finds him at the last in Haulick Smagg, the coal heaver and primitive man. Which shows that the future of a woman with a past can only be found in the Stone Age. To those wishing to keep up with the green growth of new word sprouts on the tree of language we wish to point out treasure troves like "to blurb," which means—but you must find this out for yourself. Burgess is a master of slang. The Burbank of modern argot turning a serious word into one that positively grins at its own absurdity. Perhaps at times his humor becomes a little too wise, he winks, maybe with too old an eye; and we long for that wholesome humor which even in the coarse laughter of Rabelais and the Elizabethans is merely an irrepressible vitality at play. Those who would enter into the Kingdom of Humor must now and then become as little children.—UNA FAIRWEATHER.

---

THE SOUL OF THE WORLD. By Estella Bachmann. Cloth, 428 pp. $1.00 net. Equitist Publishing House, Pasedena, Cal.

Mrs. Bachman endeavors in this work to present the theory of Single Tax—with some improvements—in the form of a novel. Like most works of this nature, her novel requires a hero—or rather a heroine in this particular case—who has discovered *the* cause of all human ills, and having found the remedy prepares to announce and apply it to a waiting world. This discovery, which the old line single taxers have not yet perceived, is that society has been constantly out of joint because of "an unbalanced land tenure," which has existed for ages without being recognized. The remedy is of course obvious. Balance the land tenure and society will then proceed without wobbling. Socialism is found insufficient, and an alleged advocate of that school of thought is completely floored in a discussion with the omniscient heroine, who silences him by pointing out a contradiction in one of Upton Sinclair's books, and completes his defeat by suggesting the real "remedy"—the adjustment of "an unbalanced land tenure."

The book ends happily, however, by the heroine marrying her most promising pupil, both of them pledging their lives to the spread of the new discovery.

---

CRIME AND CRIMINALS. By The Prison Reform League. Cloth, 312 pp. Prison Reform League Publishing Co., 443 South Main Street, Los Angeles, Cal.

This volume, published by The Prison Reform League as part of its propaganda, is a frightful indictment of the measures by which society endeavors to crush out its own offspring. The work is one continuous demonstration of the folly of endeavoring to eradicate by punishment the inevitable consequences of our barbarous economic and social system, as will be seen from the following quotation: "A never-ceasing flood of discharged convicts pours back into our penitentiaries, not because they have found life there a paradise, but because the thumbscrew of present want exercises a pressure far more potent than does the fear of future, but uncertain, punishment, however severe. Here is the true answer to the question why deterrence, pushed to the very limits of human endurance, does not deter."

The authors set themselves vigorously to the task of showing that our penal system makes a sufficiently evil and most dangerous situation infinitely worse, as the following passage illustrates: "We know well that the prison is but part of the great social question; that, as a general rule, poverty is the parent and slum the kindergarten of vice. But we also know that, while these prepare the soil, it is the administration of our criminal law that plants the seed and supplies the tropical conditions that bring it to the instant maturity of crime."

They show in minute detail the working of our criminological machinery, and strike again and again the note that it is specially designed not to protect society or reform the individual, but rather to add to the burdens and hazards under which the former is staggering and to brutalize and degrade the latter.

Governmental reports and works by recognized authorities have been ransacked to establish the preliminary fact that crime, and especially crimes of violence and of the graver class, is steadily increasing, on which head elaborate statistics are presented. Capital punishment is singled out as representing the basic principle of revenge which still dominates our criminology, and is denounced as the parent of lynching and one of the main factors that keep alive the tigerish instincts of the past, to the detriment of all true progress.

In the five subsequent chapters there is exhibited, in sickening detail, the inner life of our prison and convict camps, where torture, inflicted on men more helpless than any other living creatures, is shown to be habitual. Two of these chapters deal exclusively with the California penitentiary of San Quentin; the one being contributed, from his own personal experiences as a convict, by Col. Griffith J. Griffith, secretary and treasurer of the League, and the other by a female convict. The charges made are awful, but no effort has been made to contradict them, despite the fact that the League has given them the widest publicity in its home State. That the picture drawn in the chapter devoted to Southern convict camps has not been overdrawn we may well believe when we study the revelations resulting from the recent legislative investigation of prisons in Texas, where it was proved that fifty men were whipped to death within the last three years.

An important section of the book is devoted to the fee system and "Deterrence by the Police." Throughout vast sections of the country, officers depend for their livelihood on the number of arrests and convictions they can secure, drawing no salaries and being paid solely for results. This condition has been denounced repeatedly, and in the strongest terms, by prison reformers, and it is needless to say that it is by wanton sacrifice of the liberties of innocent workingmen that these officials line their pockets. Such methods tend to establish, and have established, a veritable reign of terror among the workers, who have come to look on the law as a conscienceless juggernaut, beneath which they may be crushed at any time. This aspect of the social question is much emphasized in a special chapter devoted to illegal arrests, the administration of the "third degree" and the suppression of free speech.

Much has been written in the past on the prison question, but almost invariably from the charity standpoint and in generalities. The distinctive feature of the work under consideration is that it follows the severest scientific method, presenting a wealth of facts, and only then submitting deductions which it deems unavoidable.

---

## Books Received

TESS OF THE STORM COUNTRY. By Grace Miller White. Cloth, 365 pp. $1.50. W. J. Watt & Co., Publishers, 43 W. 27th St., New York.

PRIVILEGE AND DEMOCRACY IN AMERICA. By Frederic C. Howe. Cloth, 315 pp. $1.50 net. Charles Scribner's Sons, Publishers, New York.

THE STANDARD OIL COMPANY. By Elbert Hubbard. Paper, 24 pp. Published by the Author at East Aurora, N. Y.

THE SONG OF SONGS. By Herman Sudermann. Translated by Thomas Seltzer. Cloth, 640 pp. $1.40 net. B. W. Huebsch, Publisher, New York.

WHAT IS SOCIALISM? By Reginald Wright Kauffman. Cloth, 264 pp. $1.25 net. Moffat, Yard & Co., Publishers, 31 E. 17th St., New York.

PLUTOCRATIC PLUNDERING. By John W. James, Paper, 77 pp. 25 cents. Published by the Author. Address P. O. Box 351, Columbus, Ohio.

THE BIOLOGY OF SEX. By Gideon Dietrich. Stiff paper boards. 93 pp. 50 cents. Samuel A. Bloch, Publisher, 1322 N. Oakley Ave., Chicago, Ill.

EACH FOR ALL AND ALL FOR EACH. By John Parsons. Cloth, 390 pp. $1.50 net. Sturgis & Walton Company, Publishers, New York.

THE ANCIENT MYSTERIES AND MODERN MASONRY. By Rev. Chas. H. Vail. Cloth, 214 pp. $1.00. Paper, 50 cents. Published by The Macoy Publishing and Masonic Supply Company, New York.

PRACTICING SOCIALISM. By Claude S. Howard, Mulino, Ore. Paper, 30 pp. 10 cents. East Side Printing Company, Publishers, 390 Belmont St., Portland, Ore.

READINGS IN AMERICAN GOVERNMENT AND POLITICS. By Charles A. Beard, Ph.D., Adjunct Professor of Politics in Columbia University. Cloth, 624 pp. $1.90 net. The Macmillan Company, New York.

THE CONFLICT OVER JUDICIAL POWERS IN THE UNITED STATES TO 1870. By Chas. Grove Haynes, Ph. D. Paper, 180 pp. $1.50. Columbia University. Longmans, Green & Co., Agents, Fourth Ave. and 30th St., New York.

LOST FACE. By Jack London. Cloth, 240 pp. $1.50. The Macmillan Company, Publishers, New York.

CONSTRUCTIVE SOCIALISM. By H. A. Russell. Paper, 29 pp. Published by the Author, at Halifax, N. S.

MENTAL AND SPIRITUAL HEALTH. By A. T. Schofield, M.D. Cloth, 93 pp. $1.00. R. F. Fenno & Co., Publishers, 18 E. 17th St., New York.

THE WOMAN'S PORTION. By Franklin H. Wentworth. Paper, 24 pp. 10 cents. Socialistic Co-Operative Publishing Association, 15 Spruce St., New York.

A VAGABOND JOURNEY AROUND THE WORLD. By Harry A. Franck. Cloth, 502 pp. $3.50 net. The Century Company, Publishers, New York.

MAN *vs.* THE MAN. By Robert Rives LaMonte, Socialist, and H. L. Mencken, Individualist. Cloth, 252 pp. $1.35 net. Henry Holt & Co., Publishers, 34 W. 33d St., New York.

---

If anybody asks you what he shall read on Socialism, just mention that the Wilshire Book Co. has just issued its new catalogue of "A Thousand Books on Socialism," and that he can get it free on application to Wilshire Book Co., 200 William Street, New York.

---

**A LIVE WIRE.** The *Oklahoma Socialist*, published at Duncan, Oklahoma. Send 25 cents for three months' trial subscription.

# Books for Socialists

**The following list of books is not adapted for propaganda, but is exceptionally good for gifts from one Socialist to another:**

**Contribution to the Critique of Political Economy.** By KARL MARX. Cloth, 314 pages. This book is important as a forerunner of Marx's "Capital," and considered by many to be of nearly as great importance. Regular price $1.00. Special price 50 cents. Postage 10 cents.

**Communism in Central Europe.** KARL KAUTSKY. 293 pages. This is one of Kautsky's most important works that is not generally known in this country. It should be in the library of every Socialist. Superior cloth. Regular price $1.50. Special price 75 cents. Postage 16 cents.

**History of the Commune of 1871.** By LISSAGARAY. One of the best and fairest histories of that great event. It should be in every Socialist library in the country, and every Socialist should have it in his private library. This is a special library edition containing 500 pages and published to sell at $3.00. Regular price $3.00. Special price 75 cents. Postage 16 cents.

**The People's Marx.** GABRIEL DEVILLE. Cloth, 291 pages. An excellent epitome of Marx. Many people of moderate education will find the fundamental principles expressed very clearly in this volume. Regular price $1.00. Special price 50 cents. Postage 8 cents.

### SOCIALIST NOVELS—Cloth Bound

**An Eye for an Eye.** CLARENCE DARROW. 213 pages. Regular price $1.00. Special price 50 cents. Postage 7 cents.

**The Iron Heel.** JACK LONDON. 354 pages. Regular price $1.50. Special price 90 cents. Postage 12 cents.

**Toilers and Idlers.** JOHN R. MCMAHON. 195 pages. Regular price $1.50. Special price 50 cents. Postage 8 cents.

**The Story of a Labor Agitator.** JOSEPH R. BUCHANAN. 461 pages. Regular price $1.00. Special price 50 cents. Postage 14 cents.

**The Jungle.** UPTON SINCLAIR. 413 pages. Regular price 75 cents. Special price 50 cents. Postage 12 cents.

**A Little Brother of the Rich.** JOSEPH MEDILL PATERSON. 361 pages. Regular price $1.50. Special price 90 cents. Postage 12 cents.

**The Metropolis.** UPTON SINCLAIR. 376 pages. Regular price $1.50. Special price 90 cents. Postage 12 cents.

### SOCIALIST PROPAGANDA BOOKS—Cloth Bound

**Principles of Scientific Socialism.** CHAS. H. VAIL. 237 pages. Regular price 75 cents Special price 50 cents. Postage 6 cents.

**Modern Socialism.** R. C. K. ENSOR. 396 pages. Regular price 50 cents. Special price 35 cents. Postage 6 cents.

**Socialism and Modern Science.** ENRICO FERRI. 213 pages. Regular price $1.00. Special price 50 cents. Postage 8 cents.

**Socialism Inevitable.** GAYLORD WILSHIRE. 337 pages. Regular price $1.00. Special price 75 cents. Postage 10 cents.

**New Worlds for Old.** H. G. WELLS. 333 pages. Regular price $1.50. Special price 90 cents. Postage 12 cents.

**Christianity and the Social Crisis.** WALTER RAUSCHENBUSCH. 429 pages. Regular price $1.50. Special price 90 cents. Postage 12 cents.

**The Industrial Republic.** UPTON SINCLAIR. Regular price $1.50. Special price 90 cents. 284 pages. Postage 12 cents.

**Looking Backward.** EDWARD BELLAMY. Regular price 75 cents. Special price 50 cents. Postage 12 cents.

**WILSHIRE BOOK COMPANY**
Clearing House for all Socialist Literature
200 WILLIAM ST., NEW YORK, N.Y.

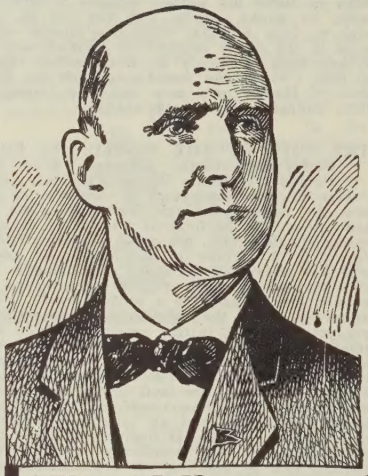
---

### CRAFTSMEN, ATTENTION.

If you are a Craftsman that delights in making beautiful things in any line, woodworking, metal working, glass working, needle working, etc., male or female, I would like to correspond with you. I have an idea that we can do good work for the cause of Socialism in the kind of work we love to do.

Address, WILLIAM H. LEFFINGWELL,
299 Hickory St., Arlington, N. J.

# The History Eugene V. Debs Reads
# Sent FREE To You

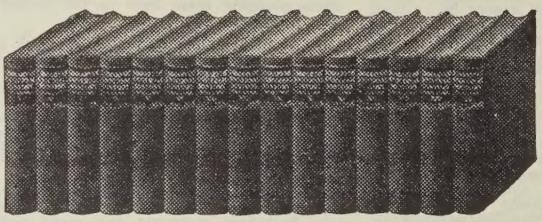


**What MR. DEBS says of this History:**

***"The Library of Universal History is a work of admirable style and great excellence. It embraces in 15 large volumes, highly illustrated, 'a record of the human race from the earliest historical period to the present time.' I have found this work exceedingly helpful and in every way satisfactory, and I take pleasure in adding my testimonial to its worth to the long list of well-known persons who already have given it their unqualified endorsement."***

**EUGENE V. DEBS.**

## The Library of Universal History



**The One History Fair to Socialism**

## Not Dominated By the Spirit of Capitalism

**The Library of Universal History** is a history written for the people **who work and produce. This history is not dominated** by the capitalist spirit—not written to please the corporations and men of greed. It is a history **for the people.** It is the only general history of the world that gives a fair review of socialism and that recognizes the growing power of this movement.

The advance of socialism and the salvation of our country depend upon the way in which we apply the lessons taught us by other nations. The errors of the past teach a vital lesson. They are the danger signals along the pathway of progress.

Gather an insight into the future by reading of the struggles of the past. History foretells destiny. The same forces which caused the downfall of "the glory that was Greece and the grandeur that was Rome" are at work in America today. You should know what they are. You should be **prepared** for any argument.

## Socialists, You Should Know History

***Connect Socialism with the great lessons of history.*** We offer you today an opportunity by which you may become the owner of this greatest and most authoritative historical work **at less than half price,** and help the cause of Socialism at the same time.

## "Debs, His Life, Writings and Speeches" Free With Every Set of History

**FREE, Yes FREE. Positively and absolutely free. Free, just as I have announced. Free on this great Special Appeal to Reason offer. SEND THE COUPON.**

Comrades this is one of the most liberal offers ever made. An offer which every reader of the Appeal should accept. The book which we are offering our readers free is the authentic record of the Masterful Champion of Socialism—**Eugene V. Debs.** It is offered in connection with the great world's work of standard reference, the **Library of Universal History.** The coupon below will bring it to you.

## Send This Free Coupon NOW

### You Need Not Send Any Money

All we want you to do is to write your name and address on the coupon here and mail it to us. That will bring the Library, prepaid, for free examination. If it does not please you send it back. But if you wish to keep it, as we feel you will after seeing it, you may do so at the great special **less-than-half-price** terms we are making here, now. The regular price of this Library of Universal History is $60.00 and it is worth it. But our price to you is only 50 cents down and the balance at $2.00 a month for only fourteen and one-half months. Monthly a year to finish paying for it and the **total cost to you** is only $29.50 for this regular $60.00 Library. And you receive the Debs Book Free besides. Fill out the coupon and mail it today.

**Debs has this History. It is a part of HIS equipment for his National Campaigns. Read what he says about it. His opinion was good enough for us. Is it good enough for you?**

**Socialists act quickly!** It is so easy to put off and delay. That is why many a great battle has been lost; why many a great cause has been set back. Act now, while you can get the Library at this price and the great Debs book FREE. Send the coupon.

**American Underwriters Corporation**
**192 MICHIGAN AVENUE, Dept. 2224, CHICAGO**

**AMERICAN UNDERWRITERS CORPORATION,**
**192 Michigan Ave.,**
**Dept. 2224, Chicago**

Without any expense or obligation I will examine the Library of Universal History if sent to my home, all charges prepaid. This is **not** an order—merely a request for a free examination. It is understood that should I decide to keep the set I am to receive free, the "Life, Writings and Speeches of Eugene V. Debs."

Name.....

Address.....

Occupation.....